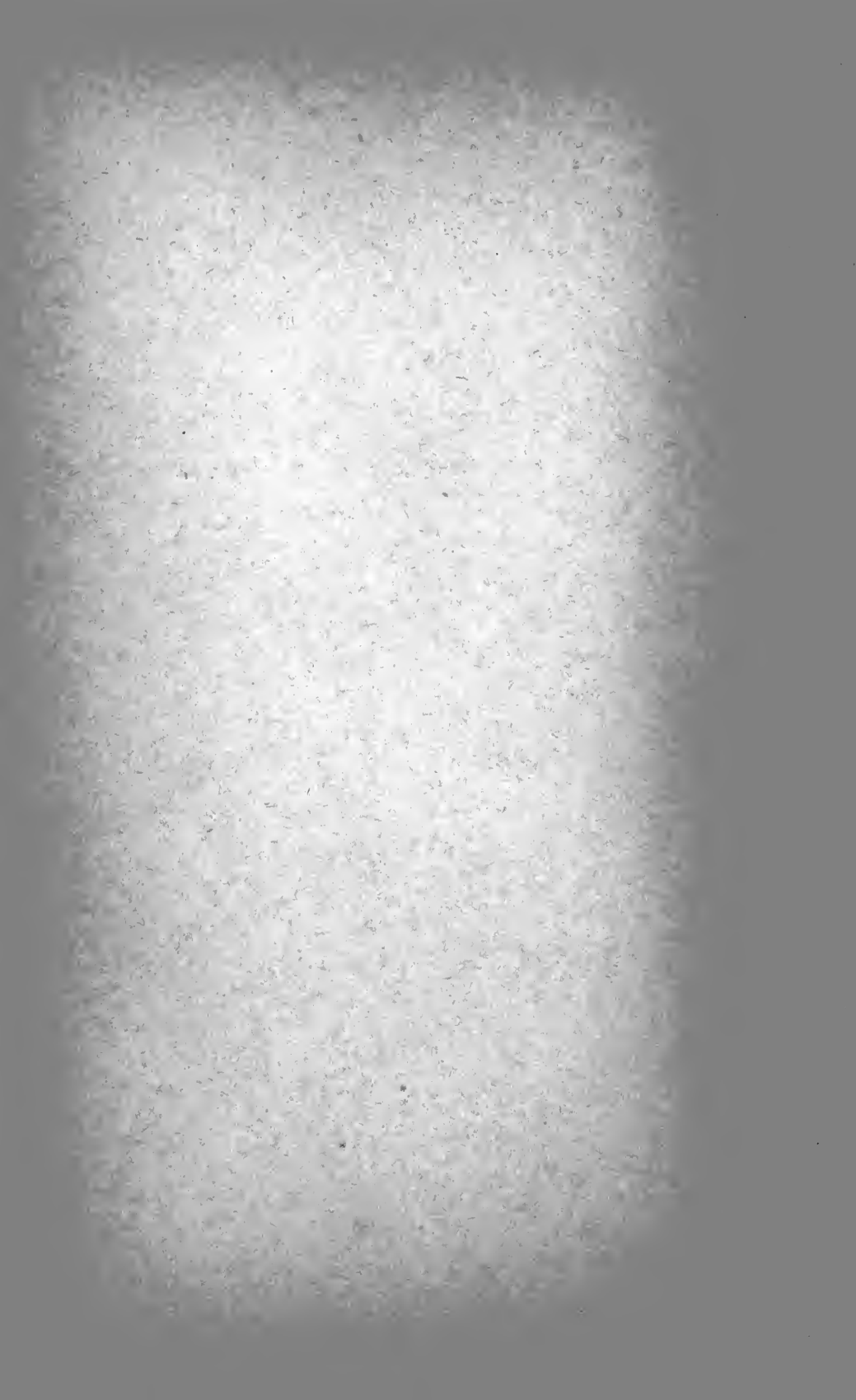


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THE "MOABITE STONE."

(At the Museum of the Louvre, Paris.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, about B.C. 850, to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stone, which measures 3 ft. 10 in. x 2 ft. x 14½ in., and contains 34 lines of inscription in the Phœnician character, was found at Dibhân in the land of Moab in 1868. It was unfortunately broken in pieces, but about two-thirds of the fragments were recovered, and it is possible to give a nearly complete text of the inscription from the paper impression which was taken before the stone was broken.

HAND-BOOK
OF
THE BIBLE.

*A Compendium of Facts and
Curiosities.*

BY
REV. WILLIAM TURNER.



52783-Z

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THOMAS WHITTAKER,
2 & 3 BIBLE HOUSE.

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INTRODUCTION.

IF a thoughtful and intelligent person were to become acquainted for the first time with the book which we call the Bible, various inquiries respecting it and its pretensions could not fail to occur to him. He would find, on the most cursory perusal, that it was a book of remarkable antiquity—much of it evidently belonging to a period long anterior to that of any other literature with which he was acquainted; he would find that it dealt with the most sacred subjects, and that many of its writers professed to have written or to have spoken by the authority and under the inspiration of the Most High; he would discover in it, also, notwithstanding the different forms of its composition and the distantly separated periods at which it was composed, a manifest unity and harmony of purpose that would seem to indicate for it, as a whole, some distinct design and aim. If he extended his inquiries, as he could hardly fail to do, to other sources of information than the book itself furnishes, he would be astonished to learn what an influence it had exerted and how it had been valued by successive generations of men. He would learn that by the Jews, whose history had extended backward from the present day to most remote ages, the former part of it was regarded with a reverence that amounted almost to awe; that its poetry furnished the song for their most sacred service, and its history the foundation of their national glory and boast; while respecting the latter part of the vol-

ume (not, however, to the exclusion of the former) he would be told that the most refined and civilized nations of the world yielded humbly to its teachings, and that the best men among them traced much of their refinement and civilization to the influences that it had supplied. If he extended his examination and inquiry still further, he would ascertain that, in some way or other, every part of the book was connected with one Man—Jesus Christ, and with one event—His death upon a cross.

Still, as he prosecuted his inquiry, various other questions would present themselves to him: What, after all, *is* the antiquity of the book? How has it attained its present form, or was it always so? Above all, on what grounds, real or supposed, do its pretensions rest? *Is* the book (and in what sense) truly Divine?

It is to answer such questions as these, and others which arise out of them, that the "HAND-BOOK OF THE BIBLE" has been compiled and otherwise prepared.

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HAND-BOOK OF THE BIBLE.

PART I—INTRODUCTORY.

Title of the Bible.

THE word Bible is derived from the Greek word *Biblos*, which signifies book. This title seems to have been given in a plural form to the collected books of the Old Testament, in the first instance, by the Jews in Alexandria, and when the canon of revelation was completed the name was given to the collected books of both the Old and New Testaments. Its use as a plural noun applied to the whole collection of the sacred books can be traced in the Greek and Latin churches as far back as the fifth century. By the writers of the New Testament the books of the Old Testament are called "The Scripture" (Acts viii, 32; Galatians iii, 22; II Timothy iii, 16), "The Scriptures" (Matthew xxi, 42; Luke xxiv, 27), "The Holy Scriptures" (II Timothy iii, 15), and, in one instance, perhaps, "The Word of God" (Luke xi, 28). All these designations are applied by us to the whole Bible. The word Scripture is derived from the Latin word *Scriptura*, signifying *writing*. The term Holy indicates alike character and design.

The two parts of the Bible are called the Old and New Testaments (II Corinthians iii, 6, 14) or Covenants, so named

because they contain the revelations or testaments of God's covenant of mercy for the redemption and glorification of sinful man by the interposition of the Messiah, the Son of God, the Lord Jesus Christ, as the only mediator between God and Man.

Antiquity of the Bible.

The evidence of the antiquity of the Bible is to be found on its very surface. Its language, its allusions, its character throughout, all indicate its remote origin. But the *historical* proof of its antiquity is very complete. As to the *New Testament*, it is referred to by writers, both favorable to it and hostile, during a period of nearly eighteen hundred years. In writings that belong confessedly to the second century of the Christian era references to the New Testament, and quotations from it, are to be found. The *Old Testament* was evidently very ancient when the New Testament was written. Its earliest books were compiled nearly fifteen hundred years, and its latest more than four hundred years, before the advent of Christ.

Thus, while the *New Testament* writings are exceeded in antiquity by those of only a few classical writers, and, of course, by those of the Old Testament, the earlier parts of the *Old Testament* belong to a period far anterior to that of any other extant composition. Moses lived and wrote four hundred years before the siege of Troy, and four hundred more before that famous "battle of the gods" was "wedded to immortal verse." Nine hundred years before the most ancient sages of Greece and Asia—Thales, Pythagoras and

Confucius—lived, the Pentateuch was complete. The earliest profane history that is known to us is that of the Greek historian, Herodotus, and this was written no earlier than the time of the prophet Malachi. Somewhat more ancient than the history of Herodotus are the poems of Homer and Hesiod, but the former of these cannot be dated further back than the days of Isaiah (B.C. 696), nor the latter than the days of Elijah (B.C. 892). As to Cæsar, Cicero, Virgil, Horace, and a score of other writers, the golden age of Roman literature, to which they are said to belong, did not begin till the last of the Old Testament writers had been a hundred years in his grave.

Divisions of the Bible.

The Bible is divided into the Old and New Testaments. The term *Testament*, or *Covenant*, was applied first to the relation itself between God and His people, afterward to the books in which, respectively, the records of the relation are contained.

Among the Jews the Old Testament was divided into "The Law" (or the books of Moses), "The Prophets," and "The Writings." Sometimes the Writings, or, to use the Greek name, the *Hagiographa*, or Holy Writings, were called, from the first book of the division, "The Psalms" (Luke xxiv, 44).

The books of the New Testament fall into three main divisions: the Historical, the Doctrinal or Epistolary, and the Prophetical. The Historical portion comprises the four Gospels and the book of the Acts of the Apostles; the Doc-

trinal portion, all the rest of the New Testament, with the exception of the Apocalypse, which is the one Prophetical book. This division is not to be understood absolutely, since there are prophetical and doctrinal passages in the historical books, and historical and prophetical passages in the epistles, but it describes with sufficient accuracy the general character of each division.

Excellency of the Bible.

That the Bible is the best book might be proved sufficiently from its sanctifying and transforming influence upon the minds of all its devout readers, but this is manifest more especially from the fact of its having God for its author; and that God is its author is evident from its being the only book which teaches everything that our Creator requires of us either to know, or believe, or do, that we may escape His deserved displeasure, obtain His sovereign favor, and dwell forever in the bliss of His immediate presence. It opens to us, first, the mystery of the creation; second, the nature of God, of angels and of men; third, the immortality of the soul; fourth, the end for which man was created; fifth, the origin of evil, and the inseparable connection between sin and misery; sixth, the vanity of the present world, and the glory of a future state for the pious servants of God. In the Bible we are taught the purest morality, perfectly accordant with the dictates of sound reason, and confirmed by the witness of our conscience, which God has placed for Himself in our breasts. In this volume we see described all the secret workings of the human mind in a manner which demon-

strates the inspiration of Him who is the searcher of hearts. It gives us a particular account of all the spiritual maladies of man, with their various symptoms and the methods of their cure. From this source flow all the pure streams of spiritual and healing knowledge, to bless mankind with recovery from his fallen state, salvation and immortality.

Although many hundreds of thousands of books have been written in different ages by wise and learned men, even the best of them will bear no comparison with the Bible, in respect either of religion, morality, history, or sublime elegance of composition. Perhaps no man was ever better qualified to pronounce his judgment in this matter than the late Sir William Jones,* who was one of the most learned men that ever lived. He says: "I have regularly and attentively read the Holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or nation. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired."

The commendation which Bishop Horne gives to the book of Psalms is found to be true of the whole Bible by the devout Christian, who alone is capable of perceiving its excellency. That pious divine says: "Indited under the influence of Him to whom all hearts are known and all

* Chief Justice of the English Supreme Court in Calcutta; born 1748, died 1794.

secrets foreknown, they suit mankind in all situations, grateful as the manna which descended from above and conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies will desire to taste them yet again, and he who tastes them oftenest will relish them best."

Design of the Bible.

The Bible having God for its author, and having been given by the inspiration of the Holy Spirit, we may be assured that it has been written for the most important purposes. Doubtless it was designed to give us correct information concerning our relation to God as His creatures, and to instruct us respecting the things that it is most needful for us to know, in order that we may "glorify Him on earth, and enjoy Him forever." It is important to remember, however, that the Bible is not intended to teach us *everything* that we might desire to know, even as regards our spiritual life and our eternal destiny. "Secret things belong to God." Still less is it intended to teach us science, or philosophy, or history, or geography, except so far as they, or any of them, are subservient to its one purpose and aim. There are many questions, accordingly, for answers to which we might go to the Scriptures in vain. Revelation is not meant to supersede

reason. It is not intended, by the voice of authority, to set aside research and inquiry. What man can find out he is left to find out. It is where reason fails that revelation steps in.

Let it never be forgotten that the design of the Bible is to exhibit God "*in Christ*," and, let us thankfully add, to exhibit God in Christ, "*reconciling the world unto Himself*." (II Corinthians v, 19). This is the design of the *whole* Bible, not of the New Testament alone. Not to find Christ in the Old Testament is to fail utterly to comprehend its meaning and purpose. For the Old Testament, rightly understood, is an account of the preparation of the world for the advent of Christ: the New Testament is an account of that advent and a statement and prophecy of its results. The Old Testament opens, in its very earliest chapters, with the fact of sin and the promise of a Redeemer: the New Testament opens with the announcement, "We have seen His star in the East, and are come to worship Him." Not alone may the Apostle Paul therefore say, "We preach Christ." Moses was a type of Christ. Abraham "saw His day." David "wrote" of Him. Prophet after prophet announced His glory and heralded His coming. It is only as we find Christ in the Bible that we recognize adequately its design.

Authenticity of the Bible.

That the books of the Bible are authentic and genuine we have the most ample and satisfactory proof. The Scriptures of the Old Testament were collected and completed under the scrupulous care of inspired prophets. The singu-

lar providence of God is evident in the translation of the Old Testament into Greek nearly three hundred years before the birth of Christ, for the use of the Jews using that language dispersed in Grecian cities. The testimony which our Saviour bore to the Old Testament used by the Jews in Judea, and the quotations which the New Testament writers have made from its several books, generally from the Greek translation, confirm what has been already said on the antiquity of the Bible, and prove their authenticity. This will appear in a much stronger point of view when we consider the Jews, as the keepers of this Old Testament,—their own sacred volume, which contains the most extraordinary predictions concerning the infidelity of their nation, and the rise, progress and extensive prevalence of Christianity,—existing and remaining the irreconcilable enemies of its claims, and that their enmity should also be foretold.

That all the books which convey to us the history of the events of the New Testament were written and immediately published by persons living at the time of the things mentioned, whose name they bear, is most fully proved; first, by an unbroken series of Christian authors, reaching from the days of the apostles down to the present time; secondly, by the concurrent and well informed belief of all denominations of Christians; thirdly, by the unreserved acknowledgment of the most learned and intelligent enemies of Christianity.

That the books which we possess under the titles of Matthew, Mark, Luke and John were written by the persons whose names they bear cannot be doubted by any well informed and candid mind, because, from the time of their first publication they have been uniformly attributed to them

by all Christian writers. That all the facts related in these writings, and all the accounts given of our Saviour's actions and sayings, are strictly true, we have the most substantial grounds for believing. Matthew and John were two of our Lord's apostles; His constant attendants throughout the whole of His ministry; eye-witnesses of the facts and ear-witnesses of the discourses which they relate. Mark and Luke were not of the twelve apostles, yet they were contemporaries and associates with the apostles, and living in habits of friendship and intercourse with those who had been present at the transactions which they record. Many suppose that Luke was one of the seventy disciples who were ordained by our Lord to preach His Gospel, and if so, his personal knowledge of Christ must have been almost equal to that of the twelve apostles. However, if not one of the seventy, he was the constant companion of Paul for many years, and well knew the things concerning which he wrote. In the beginning of his gospel, therefore, Luke declares his intimate acquaintance with his subject: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us who from the beginning were eye-witnesses and ministers of the Word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed" (Luke i, 1-4).

Luke being also the author of the Acts of the Apostles, we have for the writers of these five books men who had the

most accurate knowledge of the things which they relate, either from their own personal observation or by means of immediate communication with those who saw and heard everything recorded. They could not, therefore, have been themselves deceived, nor had they any inducement or inclination to deceive others. They were men of honesty, simplicity, eminent integrity and amiable candor, which are qualities singularly manifest in all their writings, and their greatest enemies have never attempted to cast the least stain upon the purity of their characters. It was not possible for them to gain anything by false statements, and the doctrines which they published they themselves at length ratified with their own blood.

But besides all these qualifications to compose those writings which contain the gospel of our salvation, they were moved not only by a benevolent regard for the souls of men but by the blessed influences of the Holy Spirit, and His gracious and infallible directions secured them from every possible error and mistake in writing for the edification and sanctification of all nations, and for all succeeding generations.

The same effectual inspiration of the Holy Spirit influenced the apostles in writing the epistles to the newly-founded churches, agreeably to the promises of their Master, Christ. About the commencement of the second century copies of most of the New Testament books were collected into one volume. At first, indeed, for want of full information,—the epistles and gospels being in the care of different and distant churches, and as several books, falsely attributed to the apostles, were published and widely circulated,—some

of the churches hesitated about receiving the epistle to the Hebrews, the second epistle of Peter, the second and third epistles of John, the epistle of Jude and the book of the Revelation. A scrupulous investigation of their claims was therefore instituted, and after a rigorous examination it appeared evidently clear that they were the inspired productions of the apostles of Christ, and therefore they were admitted by consent of all the churches as of equal authority with the other parts of the New Testament.

As to the preservation of the sacred books down to our times, it is certain that although the original copies may have been lost, the books of the New Testament have been preserved without any material alteration, much less corruption, and that they are, in all essential matters, the same as they came from the hands of their authors. In taking copies of these books by writing, from time to time, as the art of printing was then unknown, some letters, syllables or even words may have been omitted, altered or changed in some manuscripts, but no important doctrine, precept or passage of history has been designedly or fraudulently corrupted. This would have been impossible, because as soon as the original writings were published great numbers of copies were immediately taken, carried by the evangelical missionaries wherever they went, and sent to the different churches; they were soon translated into foreign languages and conveyed into the most distant countries; they were constantly read in the Christian assemblies, diligently perused by many private Christians, some of whom had whole books by heart; they were quoted by numerous writers, and appealed to, as the inspired standard of doctrine, by various sects, who dif-

ferred from each other, some on important points; and consequently they were jealously watchful against the least attempt either to falsify or to alter the word of divine revelation.

“Who can imagine that God, who sent His Son to declare this doctrine, and His apostles, by the assistance of the Holy Spirit, to indite and speak it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depends? It is absurd to say that God repented of His good will and kindness to mankind in vouchsafing the Gospel to them, or that He so far maligned the good of future generations that He suffered wicked men to rob them of all the good intended to them by this declaration of His holy will.”—*Dr. Whitby*.

That there should be differences found to exist in the manuscripts of the Holy Scriptures cannot be surprising to any one who recollects that before the invention of printing, in the fifteenth century, copies of all books were made by transcribers, some of whom were ignorant, rash or careless, though skillful in the art of writing. These persons were not supernaturally guarded against the possibility of error, and a mistake in one copy would necessarily be propagated through all that were taken from it, each of which copies might likewise have peculiar faults of its own; so that various or different readings would be thus increased in proportion to the number of transcripts that were made. Besides actual oversights, transcribers might have occasioned various readings by substituting, through ignorance, one word, or even letter, in place of another; or, being inattentive, they might have omitted a line or period. In these different ways, as it is

very natural to expect, reckoning all the little diversities of single words, syllables and letters, many thousands of various readings have been discovered in collating several hundred manuscripts of the whole Scriptures.

The manuscripts of the sacred books are found in every ancient library in all parts of the Christian world, and amount in number to several thousands. About five hundred have been actually examined and compared by learned men with extraordinary care. Many of them were evidently transcribed as early as the eighth, seventh, sixth, and even the fourth, centuries. Thus we are carried up to very near the times of the apostles and the promulgation of the inspired writings. The prodigious number of these manuscripts, the remote countries whence they have been collected, and the identity of their contents with the quotations which the fathers of different ages have made, demonstrate the authenticity of the New Testament. It has been, indeed, asserted by learned men that if the New Testament were lost, its contents might be wholly supplied by the quotations from it which are found in the writings of the fathers of the first four centuries of the Christian church.

Canonical Scriptures of the Old and New Testaments.

The term canonical is derived from the Greek word *Kanōn*, a straight rod or bar, a rod used for measuring: the beam or tongue of the balance. The word is also used metaphorically, like the Latin word *Norma*, for a rule or standard of excellence; hence the books received by the Jewish and Christian churches are called canonical. The canon of

Scripture, then, is the acknowledged standard of religion and morals contained in those writings which are believed to have been given by God to mankind through the agency of inspired teachers. The books specified in the sixth article of the Protestant Episcopal church are universally received by orthodox Protestants of all denominations.

The canonical books of the Old Testament are thirty-nine in number, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, first and second books of Samuel, first and second books of Kings, first and second books of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon (called also Canticles), Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Other books, supposed to be canonical, were lost (so it is believed by some) during the Babylonian captivity, among which were the following: the book of Jasher, the book of the Wars of the Lord, the writings of Gad and of Iddo the seer, and Solomon's works on natural history. With the exception of the last named it is probable that the substance of all the other works is incorporated in the historical books now extant. Thirty-five of the books received as inspired were collected by Ezra after the return of the Jews from Babylon, and at a subsequent period the books of Malachi, Ezra, Nehemiah and Esther were added. Of the zealous Ezra it has been said by one of his own nation that if the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews. Ezra, as the restorer of the sacred Scriptures, collated the whole and disposed them in

the order in which they now stand; he corrected the verbal errors occasioned by the mistakes of transcribers; he added a few explanatory or additional remarks which seemed to be necessary, as, for example, the account of the death and burial of Moses, in the last chapter of Deuteronomy, and he substituted for names of places then obsolete, or not generally known, those which were in use in his day. He wrote out the whole in the Chaldee character, that language having grown into use during the Babylonian captivity.

The canonical books of the New Testament number twenty-seven, namely, the four gospels which bear the names of Matthew, Mark, Luke and John, the Acts of the Apostles, and twenty-two epistles or letters to churches or individuals, including the Revelation of St. John the Divine. Of the epistles, Paul wrote fourteen: one each to the Romans, Galatians, Ephesians, Philippians, Colossians, Hebrews, and to Titus and Philemon, and two each to the Corinthians, Thessalonians and to Timothy. Of the so-called catholic epistles, James wrote one, Peter two, Jude one and John three, also the Apocalypse.

Figurative Language of the Bible.

“I have multiplied visions and used similitudes by the ministry of the prophets” (Hosea xii, 10). This declaration of the Lord God Almighty must be practically regarded to fully profit by studying the Holy Scriptures. To adopt this mode of instruction was a merciful condescension to human weakness on the part of the Majesty of heaven, especially in the early ages of the world, when symbolical language orig-

inated from the necessary scarcity of words. Figures of speech, as all allow, were occasioned by the very poverty of language. The advancement of society in arts, sciences and refinement has produced the addition of a multitude of words. Still, in the highest state of improvement, all languages continue to be more or less figurative.

Probably there are no writings in existence whose style is not, in some degree, metaphorical, which, indeed, really constitutes much of its essential beauty.

The language of the Bible is highly figurative, particularly the Old Testament, for which, besides its remote antiquity, two particular reasons have been assigned: first, the eastern nations, possessing warm imaginations, and living in climates rich and fertile, surrounded by objects equally grand and beautiful, naturally delighted in a figurative mode of expression far beyond that of the more sober taste of Europeans in less luxuriant regions; the other is, that many of the books of the Old Testament consist of Hebrew poetry, in the style of which the author is allowed, by universal consent, the privilege of illustrating his productions by images and similitudes drawn from every striking subject which may be present to his imagination. Moses, David, Solomon, Isaiah, and other sacred poets, abound with figures; on every occasion their compositions are adorned with the richest flowers and the most instructive metaphors, to impress the minds and affect the hearts of their readers. But their propriety, design and beauty can be appreciated fully only by possessing a tolerable idea of the country in which the inspired poets flourished, the peculiarities of its inhabitants and the idioms of its language.

The style of the New Testament, also, especially the discourses of our Saviour, are remarkably metaphorical, by mistaking which the most extravagant notions have been published as Divine doctrine, some professors of Christianity adopting a literal application of those expressions which were figuratively intended. A few examples will show the incorrectness of a literal interpretation of some of the words of our Lord. Speaking of Herod, the king, He says: "Go, ye, and tell that fox" (Luke xiii, 32). Here, as every reader perceives, the word fox is transferred from its literal signification—that of a beast of prey, proverbial for its profound cunning—to denote a cruel tyrant, and that use of the term conveys, as was designed, the idea of consummate hypocrisy.

Our Lord said to the Jews, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi, 51). The sensual Jews understood His words literally, and said, "How can this man give us His flesh to eat?" (verse 52); not considering that He intended the sacrifice of His life, which He gave as an atonement for the sins of the world.

In the institution of the Lord's Supper our Saviour said of the bread, "This is my body," and of the wine, "This is my blood." "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament which is shed for many for the remission of sins" (Matthew

xxvi, 26-28). The evident meaning of our Lord was that the bread represented His body and the wine signified His blood. This mode of expression may be seen used in the Old Testament (Genesis xli, 26, 27; Exodus xii, 11; Daniel vii, 24), and by our Saviour Himself in His parables (Matthew xiii, 38, 39; John x, 7-9). Also, Christ calls Himself the Door (John x, 9), a Vine (John xv, 1), a Shepherd (John x, 11).

The most common and remarkable figures of speech in the Bible are the following:

1. A metaphor is a figurative expression founded on some similitude which one object bears to another, as, "To bridle the tongue" (James i, 2); "For the sword to devour flesh" (Deuteronomy xxxii, 42); "To be born again" (John iii, 3).

2. An allegory is a continued metaphor, as the discourse of our Saviour concerning eating His flesh (John vi, 35-65).

3. A parable is the representation of some moral or spiritual doctrine under an ingenious similitude, as that of the sower (Matthew xiii, 2-23), the prodigal son (Luke xvi, 11-32), and the ten virgins (Matthew xxv, 1-13).

4. A proverb is a concise, sententious saying, founded on a penetrating observation of men and manners. Brevity and elegance are essential to a proverb (Proverbs x, 15; Luke iv, 23).

5. Metonymy is a figure of speech in which one word is put for another, as, "They have Moses and the prophets" (Luke xvi, 29), meaning not their persons but their writings.

6. Prosopopœia, or personification, attributes the actions

of persons to things, as in Psalm lxxxv, 10, it is said, "Mercy and truth are met together; righteousness and peace have kissed each other."

7. Synecdoche puts a part for the whole of anything, or the whole for a part, as (Luke ii, 1), "All the world," and (Acts xxiv, 5) "Throughout the world," by which is meant the Roman empire, or parts of it. In Acts xxvii, 37, the word "souls" is put for the whole persons.

8. Irony is a figure in which a different thing is intended from that which is spoken. Examples of this kind are not very frequent in the Bible, yet there are a few; such is the address of Elijah to the priests of Baal (I Kings xviii, 27), and the remark of Job to his friends (Job xii, 2).

9. Hyperbole is a representation of anything as being much greater or smaller than it is in reality. For examples of this figure see Numbers xiii, 33, Deuteronomy i, 28, ix, 1.

Bible Punctuation.

It is well known that the adjustment of a comma (,) or a colon (:) or a period (.) has much to do, at times, in rendering a verse or sentence clear and intelligible, or otherwise, and many and acrimonious have been the controversies which the question of placing one or other of these points in a verse has incited among bibliographers. At the present day the learned are not agreed among themselves whether the apostles employed those most important auxiliaries to the right understanding of their compositions or not, for most of the earliest manuscripts are destitute of punctuation marks, as many lawyers' briefs are in our day. There *may*

have been some "stops" occasionally introduced, but it is nevertheless certain that no system of punctuation was in use before the close of the fourth century, and even then it was not only crude but very carelessly observed. St. Jerome introduced both the comma and the colon, to which, by slow—very slow—degrees, other points were added by succeeding biblicists.

About the year of our Lord 450 an Alexandrian deacon named Euthalius, desirous of assisting the clergy in the right understanding of the text, adopted a curious expedient. He published an edition of the four gospels, which he divided into *stichoi*, or lines indicating the sense, by "marking" a pause at the end of each line. Wherever he conceived a pause was necessary he stopped short in the line, no matter how few were the words it contained, and proceeded with a new sentence in the following line, and so on, making the close of each line the resting point. Afterward, when transcribers found that their space was sometimes too limited for the line that should fit into it, they would turn the line and make a mark to indicate its true termination. And thus it was, by slow degrees, the system (as far as in courtesy it can be called a system) of punctuation expanded and came into general use. The following is an illustration of Euthalius's plan:

"And these are they which are sown among thorns
such as hear the word
and the cares of this world
and the deceitfulness of riches
and the lusts of other things entering in
choke the word
and it becometh unfruitful"

The Alleged Missing Books.

As there are some books referred to in the Old Testament which, it is alleged, are lost, a few observations will suffice to show that none of the writings which are accounted sacred by the Jews and Christians (and which claim to be received as inspired writings) ever were or could be lost, and consequently that no sacred or inspired writing is now wanting to complete the canon of Scripture. I. It seems very unsuitable to the ordinary conduct of Divine Providence to suffer a book written under the influences of the Holy Spirit to be lost. II. The zeal of the faithful at all times for their sacred books was such as would be a very effectual means to secure them from perishing. III. The canonical books, either in the original languages or by means of versions, were dispersed into many countries, and in possession of innumerable persons. IV. The *books* of the Old Testament supposed to be lost were in all probability nothing more than brief records, or memoranda, of certain events, the substance of which the sacred historian had incorporated into his history. (1) The word *seppher*, which in the English Bible is rendered book, signifies the bare rehearsal of anything, or any kind of writing, however small. Take the following examples: *Bill* of divorcement (Deuteronomy xxiv, 1) is in the original a *book* of divorcement; the genealogical table of our Lord's descent (Matthew i, 1) is called in the Hebrew idiom a *book*; David's letter to Joab (II Samuel xl, 14, 15) is a *book* both in Hebrew and Greek, as also the letter which Naaman brought from his royal master, Benhadad, to King Joram (II Kings v, 5). See, also, Matthew xix, 7, and Mark x, 4. (2) Several of

the tracts referred to as books, and which are either lost or their substance incorporated in the books we have, were written by uninspired men — public recorders or chroniclers of passing events. (3) The bare citation of any book in a canonical writing is not sufficient to prove that such book ever was canonical. (4) As to those books supposed to be lost, let it be observed that the book of the Covenant (Exodus xxiv, 7) refers to nothing else than the injunctions and exhortations laid down in the four preceding chapters; the book of the Wars of the Lord (Numbers xxi, 14) is that very record which, upon the defeat of the Amalekites, Moses was commanded to make a record of and to rehearse it in the ears of Joshua; the book of Jasher (Joshua x, 13) was not a divinely inspired record. Josephus says it was the work of an ordinary historiographer, and which, like our “year-books,” contained records of occurrences from year to year; and lastly, we have no reason to conclude that the three thousand proverbs, and the one thousand and five songs of Solomon, as well as his treatises on the natural history of plants and animals (which belong to philosophy) were inspired writings. Upon the whole, then, we may conclude that if any books of the Old Testament *seem* to be wanting in our present canon, they are either such as are incorporated in the canonical writings, or are writings which were never admitted as canonical.

It may be well to repeat, what has already been premised, that these missing books never occupied a place in the sacred canon, not having been received by the church as a part of Divine revelation, and consequently their loss is little to be regretted.

OLD TESTAMENT.

1. The Book of the Covenant (Exodus xxiv, 7). This book is not distinct from the body of the Jewish law.

2. The Book of the Wars of the Lord (Numbers xxi, 14). This was probably a record of Jewish battles which Moses was commanded to make and rehearse in the ears of Joshua for his private instruction.

3. The Proverbs (Numbers xxi, 27). A book supposed to belong to the Patriarchal church.

4. The Book of Jasher (Joshua x, 13). Josephus says it was a collection of chronicles, and also directions for military training.

5. The books of Solomon (I Kings iv, 32) contained a larger collection of his proverbs, songs and canticles, together with treatises on the vegetable and animal kingdoms, which last belong not to revelation, but to philosophy.

6. The books of Gad the seer and Nathan the prophet (I Chronicles xxix, 29). These probably are the same found written in I Samuel xxv, together with the second book.

7. The Prophecy of Ahijah and of Iddo (II Chronicles ix, 29). In them were contained the acts of Solomon's reign, being civil records from which the first and second Chronicles were drawn.

8. The Book of Shennaiah the prophet and Iddo the seer (II Chronicles xii, 15). The Targum says they were household genealogies.

9. The Book of Jehu (II Chronicles xx, 34). A record of the administration of Jehoshaphat, kept by Jehu.

10. The Sayings of the Seers (II Chronicles xxxiii, 19). Civil records.

NEW TESTAMENT.

On the writers of the New Testament it will be sufficient to observe (1) that they were competent witnesses of the facts which they attested, and on which the Christian religion is founded. (2) They were not fanatics nor enthusiasts, nor were they (with two exceptions) men of great learning and of brilliant imaginations, but plain workingmen, whose character for probity was unquestioned at the time when they were personally known. (3) Hence they were not deceived themselves, nor did they practice deception or in any measure impose upon others. They were not ambitious of being known by their writings, but only wrote as they were induced by necessity for the further propagation of the facts which orally they made public. (4) The very discrepancies in their respective narratives fully substantiate the assertion that they did not practice collusion—did not write in concert. Had they been the crafty originators of a system of theology they would have taken proper care to have preserved some uniformity in their statements and arrangements of “facts,” so as to avoid the least appearance of discord or discrepancy in their respective records. But instead of perfect uniformity we find differences in the arrangement of many of the facts recorded, while in other places the same facts are differently told, and with such altered relations that we are sometimes at a loss to determine whether they are in reality the same facts that any two or more of them are telling, or some other facts nearly resembling them in some leading features. Each writer appears to have recorded what most forcibly struck him, and what seemed to him the most important to make known. The truth is, the evangel-

ical historians pay no regard to what others had before written on the same subject; and let it also be observed that no two men of equal capacity and attention ever yet related the same facts precisely in the same manner and words. (5) They appealed to well known proofs; for whatever internal marks of credibility the evangelical writings possess, their authors confirm the veracity of their statements by an appeal to the miracles wrought by themselves and to the extraordinary gifts conferred by them upon many other persons. (6) They suffered everything for the truth of their narrative, even death itself. (7) In conclusion, history shows that by their testimony vast numbers of their contemporaries, who could without any trouble have proved the truth or falsity of their statements, were not only led to believe, but became zealous advocates, incurring all sorts of ignominy and opprobrium, suffering persecution cheerfully, rather than renounce their faith in the new religion. Nor were these disciples all of the ignorant classes, who, it may be supposed, were easily hurried into a profession of Christianity through a blind and thoughtless enthusiasm; on the contrary, we find that among the first professors of the new doctrines were many philosophers and persons of quality and rank,—men capable of investigating the truth and judging of its evidences.

The following is a summary of the alleged missing books of the New Testament:

1. St. Paul's last Epistle to Corinth (I Corinthians v, 9). Our common version, "I have written to you in *an* epistle," should be rendered "in the (or this) epistle," there being no evidence of any other Pauline epistle to the Corinthians.

2. An Epistle to the Ephesians (Ephesians iii, 3). "As I wrote before in a few words" does not allude to another epistle to Ephesus, but to the preceding chapter.

3. The Epistle from Laodicea (Colossians iv, 16). This is probably Paul's epistle to the Ephesians, which the Laodiceans caused to be made and sent to Colosse.

4. The Prophecy of Enoch (Jude 14). Dr. Bloomfield shows these words to be cited from an apocryphal book of Enoch, often quoted by the fathers, and which was supposed to be lost, but has lately been discovered in an Ethiopic version published in Oxford, England, in 1821. The composition is referred to Herod the Great.

Versions of the Bible.

The first *printed* Hebrew book was the Psalter, edited by Kimchi. It was published (it is believed) at Bologna, in the year 1477. It is a quarto volume, and contains a commentary as well as the text.

The first complete edition of the Hebrew Bible ever printed made its appearance in the year 1488, at Soncino, in Lombardy. It was edited by Abraham Ben Chajim, is in folio form, and contains about 380 pages. It is highly ornamented with large initial letters and other embellishments known at that early day to the typographical craft. This edition contains all of the vowel points. It is very rare.

The edition from which Martin Luther made his German translation was published at Brescia (Brixia) in the year 1494, under the superintendence of Gerson, the son of a

rabbi named Moses. It is an octavo volume, and with the exception of the Psalms, which are in double columns, it is printed in lines stretching across the page.

An edition published at Venice, anno 1525-6, under the supervision of the learned rabbi Jacob Ben Chajim, forms the basis of all the modern editions with masoretic vowel points.

Passing over other editions of the Hebrew Scriptures—those of Felix Pratensis, Venice, 1518; of Joseph Athias, Amsterdam, 1661; of Jablonski, Berlin, 1699; of Van der Hooght, Amsterdam, 1706; of Michaelis, 1720; of Houbigant, 1753,—a brief notice of Dr. Kennicott's editorial labors closes this short review of Hebrew editions of the Bible printed from movable types.

During the reign of George III of England the want of means to meet the heavy expense attending the collection and collation of Hebrew manuscripts, so long felt by the learned, was nobly met by a liberal subscription throughout the kingdom, the name of His Majesty heading the list. The sum realized was little short of \$50,000. From 1760 to 1769 numerous persons were employed in the search for ancient manuscripts in England, throughout the continent of Europe, and elsewhere, the result being the discovery of no fewer than six hundred Hebrew manuscripts and sixteen of the Samaritan Pentateuch. Seven years' constant and careful comparison of the several manuscripts held the learned in suspense until, in 1776 (a year famous in other respects), the first volume of Dr. Kennicott's Hebrew Bible was issued from the Clarendon Press, at Oxford, an honor justly earned by that University. The first "copy" was handed the Uni-

versity printer in the year 1773, but the care in revision, reading and punctuation was so absorbing—proof-sheets having to pass through the hands of eminent scholars at home and abroad before the erudite doctor would permit them to go to press—that three full years elapsed ere the long-looked-for work saw the light of day. Four years later the second volume was published.

Translations of the Bible.

GREEK.

The oldest version of the Hebrew Scriptures in any language is that known by the term Septuagint, or the seventy, a Greek translation made in the reign of Ptolemy Soter, about the year A.D. 250, or, according to some, begun in Soter's reign and completed under Philadelphus, his successor. This earliest Greek version derives its distinguishing title either because it received the approval of the Jewish Sanhedrim, a body consisting of seventy-two grave and learned men, or because seventy persons were employed in making the translation. Numerous editions of the Septuagint have been published in various places throughout Christendom. It is doubtful if this Greek version, though made by Jews, and with the sanction of their highest ecclesiastical court, ever obtained general authority, or that it was so esteemed as to be read in the synagogue instead of the Hebrew original. When controversies between Jews and Christians had grown into importance the latter were wont to appeal to the Septuagint as Jewish authority in favor of their views respecting the Messiah, but the latter as

promptly and earnestly denied the accuracy of the translation, which soon became odious in their eyes. A Greek translation made by a Jew named Aquila, in the interest of Jewish prejudices and opinions, became a rival to the Septuagint, and in a short time supplanted it in the estimation of Jews everywhere. The Septuagint version is not without its defects. A learned Christian writer remarks: "Great value should unquestionably be attached to this version. In the criticism and interpretation of the Old Testament it holds a conspicuous place. Yet most of the translators were incompetent. They often mistook the sense of the original. They indulged in many liberties with regard to the text. They inserted glosses and paraphrased with unmeaning latitude. Their errors are neither few nor small. On the whole, the translation is *free* rather than *literal*."

LATIN.

Many translations of the Bible, or portions of it, were made in Latin from the earliest period of the Christian church, but great inconvenience was felt, and much confusion ensued, when the various texts were brought together for comparison. St. Augustine, desirous of securing a translation deserving of ecclesiastical approval, wrote to St. Jerome to say that, as the readings of the Latin manuscripts were so various, it was doubtful if any doctrine could be proved by them, there being as many texts (versions) as copies, he (Jerome) would confer a lasting benefit on the church by translating the Septuagint into Latin. In the year 382 Jerome produced the *Roman Psalter*, and subsequently added translations of the other books until the

work was completed. Jerome further undertook, between the years 385 and 405, Latin translations of portions of the Bible from the original Hebrew, having for this purpose obtained a copy from the synagogue. This translation brought the good man no great honor, his reward at first being obloquy, censure and persecution. He was accused of introducing novelties calculated to distract the churches and ultimately lead to the adoption and inculcation of heresies. Even St. Augustine, Jerome's friend, feared to read it in the churches, but as years wore on he came to look upon this translation with favor. It must here be remarked that Jerome did translate the New Testament from the Greek, but he amended the old Latin edition by comparing its various readings with such Greek manuscripts as he could command, expunging corruptions and otherwise preparing a uniform Latin text. It has been considered as one of the best critical helps toward restoring the true text of the Greek version.

The Latin version of St. Jerome is called the *VULGATE*, because it was in the vulgar tongue—the language spoken by the common people.

The first translation of the New Testament into the Latin tongue from the original Greek was made by the famous Erasmus, and published, with his edition of the Greek Testament, anno 1516. This edition varies but little from the Vulgate. Pope Leo X, to whom it was dedicated, highly commended Erasmus for his work, but the right of private judgment asserted its power in the censures which it met with from several learned men of the Roman Catholic church. The edition published at Basle in 1535 is now the

standard one, having undergone several revisions and corrections since its appearance in 1516.

Beza's translation of the New Testament was issued in folio form by Stephani, of Geneva, in the year 1556. This translation is held in high esteem by Protestant scholars of every denomination.

As it falls not within the scope of this work to recount the numerous Latin translations which followed Beza's version, we proceed to take a cursory glance at a few of the versions in the languages of Europe, and first of the

SAXON AND ENGLISH.

ADHELM. About the year 706 the Psalter was translated by Adhelm, the first bishop of Shelborne, into the Anglo-Saxon language (the parent of modern English), and not long after he produced a Saxon translation of the Four Gospels. This was followed by a translation of the entire Bible by the Venerable Bede. Other translations of select portions followed, including a version of the Psalms by King Alfred, who died, however, before he had completed his praiseworthy undertaking, in the year 900. To Elfric, archbishop of Canterbury, anno 990-5, is attributed a Saxon translation of the Pentateuch, Joshua, Kings, Esther, Judith and the Maccabees. The entire Anglo-Saxon version has never been printed.

A very long period elapsed before further efforts were made to multiply versions or editions of the Scriptures in the Anglo-Saxon language. About the year 1290 the first English translation of the sacred Scriptures was issued. The translator is unknown. Only three manuscript copies

are believed to exist. A hermit of Yorkshire, one Richard Rolle, is reputed as a translator of various portions of the Scriptures. Pictorial representations of the leading events recorded in the Bible began about this time to appear on the windows of English churches as a means of conveying to the body of worshipers some idea of the facts upon which the Christian religion is founded.

WICKLIFFE'S version of the New Testament appeared about the year 1378, which was quickly followed by his translation of the Old Testament. Wickliffe, "The Morning Star" of the Reformation, not having confidence in his knowledge of Hebrew and Greek, made his translation from the Latin Vulgate. Wickliffe's version remained in manuscript until the year 1731, when Mr. John Lewis, of London, issued a folio edition, and in 1810 the Rev. H. H. Baber, of the British Museum, published a handsome edition in quarto. John Wickliffe was rector of Lutterworth, in Leicestershire, England.

In the year 1387 John Trevisa, a Cornishman, canon of Westburg, in Wiltshire, and vicar of Berkley, in Yorkshire, and one who had been a great traveler, is said to have finished a translation of the Old and New Testaments at the desire of his munificent patron, Thomas Lord Berkley.

WILLIAM TYNDALE'S labors come next under notice. Tyndale, or Tindal, who was a native of Wales, left his country and retired to Antwerp on account of his religious principles. Here he undertook the work of translating, and about the year 1524 he printed an edition of Matthew, at Hamburg, and shortly after committed to the press an edition of Mark, at Cologne. The printing of the latter was

crömes/which fall from there masterstable. Then Iesus answered and sayde vnto her. O woman greate is thy sayth / be hit to the/even as thou desyrst. And her doughter was made whole even at that same tyme.

¶ Then Iesus went awaye from thence / and cam nye vnto the see of galyle/and went vppe in to a mountayne/and sat doune there. And moche people cam vnto hym havyng with them/halt/blynde/dönn/maymed/ and other many: and cast them doune at Iesus fete. And he healed them / in so moche that the people wondred / to se the dönn speake / the maymed whole / and the halt to go / the blynde to se / and gloryfied the god of israhel.

¶ **Mat. viij.** Ihesus called his disciples to him and sayde: I have comen passion on the people/be cause they have contynued with me nowre iij. dayes/and have nothinge to eate:and I wyll not let them departe fasting lest they perysshe in the waye. And his disciples said vnto him: whēce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude:and Iesus said vnto the: howe many loaves have ye? and they seyde: seve and a fewe fysshes. And he commaunded the people to syt doune on the grounde. and toke the seve loaves/and the fysshes and gave thankes / and brake them/and gave to hys disciples/ and hys disciples gave the to the people. And they all ate/and were suffysed. and they toke vppe of the broke meate that was lefte vij. basket full. They that ate were iiii. M. men/ besyde women and chyl dren. And he sent awaye the people/and toke shyppe and cam in to the parties of magdala:

The xvi. Chapter.

¶ **Mat. viij.** **Luc. ix.** **Luc. xij.** **¶** Then cam to him the pharises with the saduces also / and dyd tēpte him / desyringe that he wolde shewe the some sygne frō heven. He answered and saide vnto them: .Ye even ye saye/we shall have sayre wedder. and that be cause the sƿe ys reed: 2i the morninge: ye saye / to daye shal be soule wedder: / that be cause the sƿe is trobleous and reed. O ye hypocrytes / ye

interrupted by the violent and crafty opposition of Cochläus.

From Cologne Tyndale proceeded to Worms, where he commenced to print another edition—now of the New Testament complete—in octavo, from which he omitted the glosses of his previous issues, because they had brought upon him the censures of Cochläus and others. At Antwerp, in 1526, he published a third edition; in 1527 a fourth edition; in 1529 a fifth edition; in 1534 a sixth edition, and in 1535 (during his imprisonment) there were issued a seventh, eighth and ninth edition of the New Testament. Many other editions of Tyndale's Testament were printed and circulated, but as fast as they arrived in England they were seized and burnt. Tyndale was assisted in his arduous labors by the learned John Fryth and Friar William Roye, both of whom suffered martyrdom, Fryth at Smithfield, London, in 1552, and Roye in Portugal about the same time. Henry VIII exerted his royal influence to have Tyndale arrested and imprisoned at Antwerp, where he remained in close confinement about a year and a half. During this time his Testament passed through several editions. In 1536 Tyndale was condemned to death by an assembly at Augsburg, in pursuance of a decree by the emperor, and soon after was strangled at Villefort, a place near Brussels, and his body reduced to ashes. It is said that his exemplary behavior and conversation during his imprisonment so far influenced the jailor and his daughter, as well as other members of the family, as to induce them to embrace his opinions. Tyndale translated several portions of the Old Testament from the Hebrew, a task for

which, it is said, he was fully competent. For purity of style and the absence of obsolete words Tyndale's Testament has not been surpassed by any of the earlier translations.

MYLES COVERDALE's translation was the first issued by royal authority, as well as the first *printed* edition of the whole Bible in the English language. It was not made from the original languages, being, as the title expresses, a "faithful and true translation out of the Douche and Latyn in to English." It was "prynted in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October." Another edition was printed in 1550, in quarto, and reprinted three years later, with the "contents" of the several chapters prefixed to the several books, but not to the chapters. Through the exertions of Lord Cromwell, injunctions to the clergy, by the king's authority, were published the year following the issue of Coverdale's first edition, ordering that every parson or proprietary of a church should, before the 1st of August, 1536, "provide a copy of the whole Bible, both in Latin and English, and lay it on the choir for every man that would to look and read therein." In 1537 Thomas Matthew published "the Old and New Testament truly and purely translated into Englysh," at Marlboro, in Hesse. This edition, which was edited by Coverdale, is made up of Tyndale's translation of portions of the Old Testament, and the whole of the New, the other portions being copied from Coverdale's own version. In 1538 Coverdale published the New Testament both in Latin and English, under the fictitious authorship of Johan Hollybushe. For what reason he assumed the name Hollybushe is not known. A corrected edition of Matthew's Bible was

published in London, anno 1539, by a layman named Richard Taverner, and in less than a year following

CRANMER'S Great Bible was published by Richard Grafton and Edward Whitchurch, "*cum privilegio ad imprimendum solum.*" Cranmer's scheme for securing a new translation of the Scriptures from the originals by learned men in the church fell through, owing partly to the failure of Stokesly, Bishop of London, to send in the portion assigned to him for translation. But, having written a prologue and preface, he encouraged the publishers to proceed with the undertaking, Bishop Coverdale's services in superintending it, as it passed through the press, having been secured. The translation is Coverdale's, but from its size, as well as the interest Cranmer took in its issue, it has been designated "Cranmer's Great Bible."

Other English editions made their appearance at various times and places prior to the translation made in the reign and by order of King James—the one now in use by Protestants. An edition of the New Testament was published at Geneva by the reformers who had been driven from England by the persecutions of Queen Mary. It was printed by Conrad Badius in 1557, and reprinted in 1560. The same year Rowland Harle published the entire Bible at Geneva, the translators being Bishop Coverdale, Anthony Gilby, William Whittingham, and others. This edition was reprinted at Geneva in 1570, and in London in 1575 and 1576. At Rheims, in France, an English translation of the New Testament from the Vulgate was made and published under Roman Catholic surveillance, anno 1582.

ARCHBISHOP PARKER'S Bible (or "The Bishop's Bible,")

was "imprinted at London in Povvles Church-yarde by Richard Jugge. M.D.LXVIII," in folio. The Archbishop had the Bible divided into at least fifteen parts, after the plan which Cranmer was unable to carry out, and allotted to an equal number of scholars for translation. Eight of the translators being bishops, this version obtained the appellation of The Bishop's Bible. This translation passed through several editions. Many of the foregoing English editions of the Bible were illustrated and embellished with cuts and ornamental letters. In 1608 the "Breeches Bible" was "Imprinted at London." This last has been called the "Breeches Bible" from the fact that the seventh verse of the third chapter of Genesis is translated thus: "And they sowed figge tree leaves together, and made themselves breeches."

KING JAMES'S BIBLE. At a conference held at Hampton Court in 1603 it was agreed, in pursuance of a proposal of Doctor John Reynolds, of Oxford, to recommend that a new translation be undertaken. Accordingly, the year following, King James, "of blessed memory," gave orders for the immediate performance of this highly important work. It was not begun, however, until 1607. The number of scholars actually engaged upon the work was forty-seven, though the number appointed was fifty-four. In 1610 the work was completed, but before it was committed to the King's printer it underwent two revisions, the first by a committee of six learned men, and the second by Dr. Miles Smith, who wrote the preface, and Dr. Bilson. In 1611 the "authorized version of the Old and New Testament" was issued in folio, at the sole expense of Barker, the patentee.

Dr. Smith's preface is not usually printed in American editions, which renders an apology unnecessary for quoting the following passages: "Among all our joys there was no one that more filled our hearts than the blessed continuance than the preaching of God's sacred Word among us, which is that inestimable treasure which excelleth all the riches of the earth, because the fruit thereof extendeth itself not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven. . . . And now at last, by the mercy of God and the continuance of our labours, it [the translation] being brought unto such a conclusion as that we have great hopes that the church of England shall reap good fruit thereby, we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal mover in the work; humbly craving of Your Majesty that since things of this quality have ever been subject to the censure of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a prince as Your Highness is. So that if, on the one side, we shall be traduced by persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways and give liking unto nothing but what is framed by themselves, and hammered on their anvil, we may rest secure, SUPPORTED WITHIN BY THE TRUTH AND INNOCENCY OF A GOOD CONSCIENCE, having walked the ways of sim-

plicity and integrity as before the Lord, and sustained without by the powerful protection of Your Majesty's grace and favour."

THE DOUAY BIBLE. In the year 1609-10 Mr. Lawrence Kellam published an English version of the Bible, prepared by learned men in the Roman Catholic College of Douay, or Douai, in France. The translators declare on the title that it has been "faithfvly translated into English ovt of the Avthenticall Latin; and diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages." The Roman Catholic edition of the New Testament, published at Rheims in 1582, has already been noticed.

An edition of the Douay Bible was published in Dublin in the year 1791, with the sanction of Dr. Troy, archbishop of that diocese, and under the same authority the seventh edition of the Rheimish New Testament was published in 1803. In 1820 a stereotype edition of the New Testament was issued by Coyne, and in 1824 Haydock published an edition of the Holy Bible complete. A year later, with Archbishop Murray's sanction—successor to Archbishop Troy—Coyne published a stereotyped edition of the Old and New Testaments.

A fitting conclusion to these brief notices of English versions may be found in the words of Myles Coverdale: "Now whereas the most famous interpreters of all geve sondrye judgmentes on the text (so far as it is done by the spiryte of knowledge in the Holye Gooste,) methynke no man shoulde be offended thereat, for they referre theyr doyngs in mekenes to the spiryte of trueth in the congregation of God: and sure I am, that there commethe more

knowledge and understandinge of the Scripture by their sondrye translacions, than by all the gloses of our sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he himself) more manifestly by a more playne vocable of the same meaning in another place."

WELSH.

About the year 1526 an edition of the Pentateuch in the Welsh language was published, but by whom the translation was made is not known. In pursuance of an act of Parliament passed in the fifth year of Elizabeth's reign a translation of the New Testament was made by Dr. Richard Davis, Thomas Huet and William Salesbury, and published in 1567. The Old Testament was translated by the Bishop of Llandaff, Dr. William Morgan, and published, with a revised edition of the Welsh New Testament, in 1588. As those editions were in folio, and intended chiefly for use in churches, the public want remained unprovided for until 1630, when, at the sole expense of two or more citizens of London, an octavo edition for general use was printed.

IRISH.

Richard Fitzralph, Archbishop of Armagh, is the first person on record known to have had in his possession any part of the Holy Scriptures in the Irish tongue. It is said that, having been cited on a certain occasion to appear before the Pope and cardinals, he concealed, on leaving Armagh, a version of the New Testament, made, probably, by himself, in one of the walls of his cathedral, having the

following remark at the end of the manuscript: "When this book is found truth will be revealed to the world, or Christ will shortly appear." About the year A.D. 1530, one hundred and seventy years after Fitzralph's death, the manuscript was found by workmen employed in repairing the church. In 1571 a font of Irish types was sent to Nicholas Walsh, chancellor, and John Kearney, treasurer, of St. Patrick's Cathedral, Dublin, "in hopes that God in mercy would raise up some to translate the New Testament into the mother tongue of the Irish people." The work was commenced by them, and continued by Nehemiah Donnellan, Archbishop of Tuam, but it remained for his immediate successor in that see, Dr. William Daniel, or O'Donnell, to complete the translation, which was published in 1602. Subsequently a gentleman named King executed a translation of the Old Testament, at the expense of Dr. William Bedell, Bishop of Kilmore, from the English version. When King had finished his translation Dr. Bedell carefully compared it with the Hebrew, Septuagint, and other versions. Owing to the troubles in Ireland the manuscript, which was intrusted to the care of Dr. Henry Jones, Bishop of Meath, was not published until 1685. Hon. Robert Boyle bore the expense of that issue.

MANX.

Translations of the Old and New Testament into the language spoken in the Isle of Man were effected between the years 1756 and 1772 by Dr. Thomas Wilson, Bishop of Sodor and Man, and his successor, Dr. Hildesley. In 1775 the first edition was printed at Whitehaven.

GERMAN.

A translation from the Vulgate was printed in 1466. The translator is unknown. Luther commenced his labors as a translator in 1517, when he published in German the seven penitential Psalms. In 1522 his version of the New Testament appeared; in 1523 he issued the five books of Moses, and at intervals continued to publish additional portions until 1532, when the entire work was completed. Luther availed himself of the invaluable assistance of Philip Melancthon and other competent persons in the revision of his great undertaking.

FRENCH.

In 1160 a French translation of the Bible, by Peter Waldo, was in circulation among the Waldenses. Jane of Burgundy, queen consort of Philip, has the honor of being the first to encourage the work of translating the sacred Scriptures into the French language, by causing a version of the selections of epistles and gospels in the Roman Missal to be made by Jean de Vignes. Charles V employed Raoul de Praelles to translate the Old Testament, which he executed as far as the Psalms, and in subsequent years other portions of the Scriptures were rendered into the French tongue. In 1535, at Neufchatel, and in 1540, at Geneva, the French Bible, complete, was published by Robert Peter Olivetan, assisted by John Calvin, a relative of his. In subsequent years many and various were the editions issued in that country.

SPANISH.

In the year 1280 a translation of the Bible into the Spanish language, by order of Alphonso, King of Castile, was published. A translation from the Vulgate was published at Valencia, anno 1478. Pinel had a version of the Old Testament printed in 1553 for the Jews, which in after years passed through numerous editions. In 1569 Reyna's version of the Scriptures was published at Basle, and a revised edition in 1602, at Amsterdam. A new version of the entire Bible, made by San Miguel, was published at Madrid in 1794, in ten folio volumes, and embellished with three hundred engravings.

RUSSIAN.

Ernest Gluck, a Lutheran clergyman, was the first to make a translation of the Scriptures into the Russian language. It is said that this version, with Gluck's extensive library, was destroyed during the siege of Marienburg, in 1702. Before Gluck's time the Pentateuch and others of the sacred books were translated into the Polish-Russian dialect by a physician named Skorina. In 1819 the Emperor Alexander caused an edition of the Four Gospels to be published, having the Slavonic and Russian texts in parallel columns. Portions of the Old Testament have also been published. An edition of ten thousand copies of the Old Testament was ready for publication in 1824, but the "Holy Synod" declined to sanction its issue.

PORTUGUESE.

At Amsterdam, in 1681, the New Testament and part of the Old were published. In 1748 a Spanish version of the Old Testament was issued at Batavia, in parts, from 1748 to 1753. Pereera's versions, made from the Vulgate, were published at Lisbon in 1781 and 1783.

BOHEMIAN.

The first translation, made from the Vulgate, was issued at Prague in 1488. A Protestant translation, made from the originals, was issued between the years 1579 and 1593, in six quarto volumes.

SUNDRY VERSIONS.

Ulphilas, about A.D. 370, "with unwearied industry translated the Old and New Testament" from the original Greek into the Gothic tongue. During the eighth century a translation was made of the Old and New Testament into the Georgian language by St. Euphemius, whose autograph of the version is said still to be preserved in the Georgian monastery at Mount Athos. A Polish version is reported to have been made by Andrew de Jassowitz, about 1410, by order of Sophia, wife of Casimir Jagellon, King of Poland, and at Cracow, in 1561, three Polish versions were published. A translation of the sacred volume into Amharic, or vulgar language of Abyssinia, was made by Abu Rumi, an Abyssinian, under the direction of M. Asselin de Cherville, French consul at Cairo. In 1648 a Wallachian version was printed at Belgrade. In 1666 Dr. Lazarus Seaman's translation of the New Testament into the Turkish language was printed

at Oxford. Bobooski's translation of the entire Bible came into the possession of the British and Foreign Bible Society in 1814, and was immediately placed in the hands of competent persons for revision. This Turkish version of the New Testament appeared in 1820, and the Old Testament in 1828. At Venice, in 1471, Nicolao Malermi's Italian translation was printed, and in 1532 Antonio Bruccioli's translation of the Bible into Latin was also printed at Venice. Six years later Bruccioli's version, revised by Marmonicus, was published — also at Venice. A Flemish translation was printed at Cologne in 1475, and at Delft in 1477. A new translation from the originals, commenced in 1618, was not issued from the press until 1637. At Rochelle, in 1571, the New Testament rendered into the Basque dialect was first printed. A version of the New Testament for the Croats was published at Tubingen in 1551, and in 1584 both Old and New Testaments were printed, for the same people, at Wittemberg. Calliergi's translation of the New Testament into modern Greek was printed at Geneva in 1638. An edition was printed at London in 1703 with a preface by a monk named Seraphin, which gave such offense to the patriarch at Constantinople that it was suppressed, and such copies as could be found were burned.

The first translation of the Bible into the language of one of the North American tribes — a Virginian tribe — was made in 1663 by the Rev. John Elliott.

The first English Bible printed in America was issued privately in Boston in 1752. The second edition was printed and published, by order of Congress, in 1781, under the supervision of Bishop White.

Chronological Index to the Bible.

PERIOD I.

FROM THE CREATION TO THE DELUGE, 1656 YEARS.

A. M.	B. C.	HISTORICAL EVENTS.	WHERE RECORDED.
1	4004	Creation of the world	Genesis i, 2.
1	4004	Fall of our first parents, Adam and Eve. Promise of a Saviour	" iii.
2	4002	Cain born	" iv, 1.
3	4001	Abel born	" iv, 2.
129	3875	Abel murdered by his brother Cain ...	" iv, 8.
130	3874	Seth born, Adam being 130 years old ..	" v, 3.
622	3382	Enoch born	" v, 18, 19.
687	3317	Methuselah born	" v, 21.
930	3074	Adam dies, aged 930 years	" v, 5.
987	3017	Enoch translated, aged 365 years	" v, 24.
1042	2962	Seth dies, aged 912 years	" v, 8.
1056	2948	Noah born	" v, 28, 29.
1536	2468	The deluge threatened, and Noah com- missioned to preach repentance dur- ing 120 years	" vi, 3-22. I Peter iii, 20. II " ii, 5.
1656	2348	Methuselah dies, aged 969 years	Genesis v, 27.
1656	2348	Noah, 600 years old, enters the ark	" vii, 6, 7.

PERIOD II.

FROM THE DELUGE TO THE CALL OF ABRAHAM, 427 YEARS.

A. M.	B. C.	HISTORICAL EVENTS.	WHERE RECORDED.
1657	2347	Noah, with his family, leaves the ark after the deluge; offering sacrifices, he receives the covenant of safety ...	} Gen. viii, 18, 20. " ix, 8, 17.
1770	2234	Babel built	
1770	2234	The confusion of languages and dis- persion of mankind	" xi.
1771	2233	Nimrod lays the first foundation of the Babylonian or Assyrian monarchy ..	" x, 8-II.
1816	2188	Mizraim lays the foundation of the Egyptian monarchy	" x, 13.
2006	1998	Noah dies, aged 950 years	" ix, 29.
2008	1996	Abram (or Abraham) born	" xi, 26.

PERIOD III.

FROM THE CALL OF ABRAHAM TO THE EXODUS OF ISRAEL
FROM EGYPT, 430 YEARS.

A. M.	B. C.	HISTORICAL EVENTS.	WHERE RECORDED.
2068	1936	Abram called from Chaldean idolatry, at 60 years of age	Genesis xi, 31.
2083	1921	Abram's second call to Canaan.....	" xii, 1-4.
2091	1913	Abram's victory over the kings, and rescue of Lot.....	" xiv, 1-24.
2094	1910	Ishmael born, Abram being 86 years old	" xvi.
2107	1997	God's covenant with Abram, changing his name to Abraham; circumcision instituted; Lot delivered, and Sodom, Gomorrah, Admah and Zeboiim de- stroyed by fire on account of their abominations	" xvii-xix.
2108	1896	Isaac born, Abraham being 100 years old	" xxi.
2133	1871	Abraham offers Isaac as a burnt sacri- fice to God	" xxii.
2145	1859	Sarah, Abraham's wife, dies, aged 127 years	Heb. xi, 17, 19. James ii, 21.
2148	1856	Isaac marries Rebecca.....	Genesis xxiii, 1.
2168	1836	Jacob and Esau born, Isaac being 60 years old	" xxiv.
2183	1821	Abraham dies, aged 175 years.....	" xxv, 26.
2245	1759	Jacob goes to his uncle Laban, in Syria, and marries his daughters, Leah and Rachel.....	" xxv, 7, 8.
2258	1746	Joseph born, Jacob being 90 years old..	" xxviii.
2265	1739	Jacob returns to Canaan.....	" xxx, 23, 24.
2275	1729	Joseph sold as a slave by his brethren..	" xxxi, 32.
2288	1716	He explains Pharaoh's dreams and is made governor of Egypt.....	" xxxvii.
2298	1706	Joseph's brethren settle in Egypt.....	" xli.
2315	1689	Jacob foretells the advent of Messiah, and dies in Egypt, aged 147 years....	" xliii, 44.
2368	1636	Joseph dies, aged 110 years.....	" xlix.
2430	1574	Aaron born.....	" l, 26.
2433	1571	Moses born.....	Exod. vi, 20, vii, 7.
2473	1531	Moses flees into Midian	" ii, 1-10.
2513	1491	God commissions Moses to deliver Israel	" ii, 11-13.
			" iii, 2.

PERIOD IV.

FROM THE EXODUS OF ISRAEL FROM EGYPT TO THE BUILDING
OF SOLOMON'S TEMPLE, 487 YEARS.

A. M.	B. C.	HISTORICAL EVENTS.	WHERE RECORDED.
2513	1491	Miraculous passage of the Red Sea by the Israelites	Exodus xiv, 15.
2514	1490	The law delivered on Sinai	" xix-xl.
2552	1452	Miriam, sister of Moses, dies, aged 130.	Numbers xx, i.
2552	1452	Aaron dies, aged 123 years.....	" xx, 28, 29.
2553	1451	Moses dies, aged 120 years, Joshua being ordained his successor.....	Deut. xxxiv.
2553	1451	The Israelites pass the river Jordan, the manna ceases, and Jericho taken....	Joshua i-vi.
2561	1443	Joshua dies, aged 110 years	" xxiv.
2849	1155	Samuel born	I Samuel i, 19.
2888	1116	Eli, the high priest, dies. Ark of God taken by the Philistines	" iv, 1.
2909	1095	Saul anointed king of Israel.....	" x, xi, 12.
2919	1085	David born	"
2941	1063	David anointed to be king, and slays } Goliath	" xvi, 13. " xvii, 4, 9.
2949	1055	Saul is defeated in battle, and in despair kills himself. David acknowledged king by Judah	" xxxi.
2956	1048	Ishbosheth, king of Israel, assassinated, and the kingdom united under David.	II Samuel i.
2957	1047	Jerusalem taken from the Jebusites by David, and made the royal city.....	" v.
2969	1035	David commits adultery with Bathsheba and contrives the death of her hus- band, Uriah.....	" xi.
2970	1034	David brought to repentance for his sin by Nathan the prophet, sent to him by the Lord	" xii.
2971	1033	Solomon born	" xii, 24.
2981	1023	Absalom rebels against his father and is slain by Joab	xv, 18.
2989	1015	David causes Solomon to be proclaimed king, defeating rebellion of Adonijah.	I Kings i.
2990	1014	David dies, aged 70 years.....	" ii.
3000	1004	Solomon's temple finished, after seven years' building.....	" vi, vii.

PERIOD V.

FROM THE BUILDING OF SOLOMON'S TEMPLE TO THE DESTRUCTION OF JERUSALEM AND CAPTIVITY OF THE JEWS IN BABYLON, 412 YEARS.

B. C.	KINGS OF JUDAH BEGAN TO REIGN.	KINGS OF ISRAEL BEGAN TO REIGN.	PROPHETS.
975	Rehoboam.....	Jereboam I	Ahijah, Shemaiah.
958	Abijah, or Abijam....	"	
955	Asa	Nadab (954).....	Azariah.
953	"	Baasha	Hanani.
930	"	Elah	Jehu.
929	"	Zimri.	
929	"	Omri.	
918	"	Ahab	Elijah, 910-896.
914	Jehoshaphat	"	Micaiah.
897	"	Ahaziah	Elisha, 896-838.
896	"	Jehoram, or Joram...	Jahaziel.
892	Jehoram	"	
885	Ahaziah	"	
884	Athaliah.....	Jehu	Jehoiada.
878	Joash, or Jehoahaz...	"	
857	"	Jehoahaz	Jonah, 856-784.
839	Amaziah	Jehoash.	
825	"	Jeroboam II.	
810	Uzziah, or Azariah....	"	Amos, 810-785.
784	"	Anarchy, 11 years...	Hosea, 810-725.
773	"	Zechariah	Joel, 810-660.
772	"	Shallum; Menahem.	
761	"	Pekahiah.....	Isaiah, 810-698.
759	"	Pekah.	
758	Jotham	"	Micah, 758-699.
742	Ahaz.....	"	Oded.
730	"	Hoshea.	
726	Hezekiah	(Captivity, 721).....	Nahum, 720-698.
698	Manasseh	"	
643	Amon.....	"	Zephaniah, 640-609.
641	Josiah	"	Jeremiah, 628-586.
610	Jehoahaz, or Shallum.	"	Habakkuk, 612-598.
610	Jehoiakim	"	Daniel, 606-534.
599	Jehoiachin, or Coniah.	"	
599	Zedekiah.		
588	Babylonian captivity.....		Obadiah, 588-583.

PERIOD VI.

FROM THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR TO THE BIRTH OF CHRIST, 588 YEARS.

B. C.	HISTORICAL EVENTS.	PROPHETS.
588	Destruction of Jerusalem by the Chaldeans, and captivity of the Jews.	
538	Babylon taken by Cyrus	Ezekiel, 595-536.
536	Proclamation of Cyrus; Zerubbabel and Joshua.	
534	Foundation of the temple.	
529	Artaxerxes (Cambyses) forbids the work.	
520	Favorable decree of Ahasuerus (Darius Hystaspes)	Haggai, 520-518.
518	Esther made queen	Zechariah, 520-518.
515	The second temple finished.	
510	Haman's plot frustrated.	
484	Xerxes, king of Persia.	
464	Artaxerxes Longimanus.	
457	Ezra sent to govern Jerusalem.	
445	Nehemiah sent as governor.	
423	Darius Nothus	Malachi, 436-420.
335	Alexander the Great invades Persia; establishes the Macedonian or Grecian empire.	
332	Jaddus high priest.	
323	Alexander dies.	
320	Ptolemæus Lagus surprises Jerusalem.	
277	Septuagint version made by order of Ptolemæus Philadelphus.	
170	Antiochus Epiphanes takes Jerusalem.	
167	His persecution.	
166	Judas Maccabæus governor.	
161	Jonathan governor.	
152	He becomes high priest.	
143	Simon: treaty with the Romans and Lacedæmonians.	
135	John Hyrcanus.	
107	Judas (Aristobulus) high priest and king.	
88	Anna the prophetess born.	
63	Jerusalem taken by Pompey and Judea made a Roman province.	
40	Herod made king.	
28	Augustus Cæsar emperor of Rome.	

PERIOD VI—CONTINUED.

B. C.

HISTORICAL EVENTS.

- 19 The poet Virgil dies.
 18 Herod begins to rebuild the temple.
 4 John the Baptist born.
 4 Christ born, four years before the era known as A.D.

PERIOD VII.

FROM THE BIRTH OF JESUS CHRIST TO THE END OF THE FIRST CENTURY.

A. D.

HISTORICAL EVENTS.

WHERE RECORDED.

- Nativity of Jesus Christ, four years before A.D. 1. Luke ii, 1-16.
 8 Jesus visits Jerusalem..... " ii, 41-52.
 22 Pilate sent from Rome as governor of Judea... " iii, 1.
 25 John the Baptist begins his ministry Matt. iii, 1.
 26 Jesus baptized by John..... " iii, 1.
 29 Jesus Christ crucified, and rose from the dead.. " xxvii, xxviii.
 36 Saul converted Acts ix, xiii, 9.
 38 Conversion of the Gentiles..... " x.
 44 James beheaded by Herod; Peter liberated by
 an angel " xii, 1-19.
 63 Paul sent a prisoner to Rome..... " xxvi, 28.
 65 The Jewish war begins.
 66 Paul suffers martyrdom at Rome, by order of
 Nero II Tim. iv, 6, 7.
 67 The Roman general raises the siege of Jerusa-
 lem, by which an opportunity is afforded for
 the Christians to retire to Pella, beyond Jor-
 dan, as admonished by Christ..... Matt. xxiv, 16-20
 70 Jerusalem besieged and taken by Titus Vespasian,
 when 1,100,000 Jews perished by famine, sword,
 fire and crucifixion, besides 97,000 who were
 sold as slaves and vast multitudes who per-
 ished in other parts of Judea..... Luke xix, 41-44.
 71 Jerusalem and its temple razed to their founda-
 tions Matt. xxiv, 2.
 95 John banished to the isle of Patmos by Domitian. Rev. i, 9.
 96 John writes the Revelation.
 97 John liberated from exile, and writes his gospel.
 100 John, the last surviving apostle, dies, about 100
 years old.

PART II—THE OLD TESTAMENT.

Introductory.

THE divine authority of the Old Testament rests, for us, primarily on the declarations of our Lord and of those whom He inspired. *For us*—no other argument is requisite. But if the Old Testament Scriptures are genuine and authentic, they also are supported by miracle; they are sustained by the exercise of the gift of prophecy; they are confirmed by their superhuman excellence and divine beauty. Moses conversed with Jehovah “face to face.” Joshua, Elijah, Samuel, David, spoke and acted avowedly under divine authorization. Isaiah, Jeremiah and the other prophets were enabled to declare continually, “Thus saith the Lord.” So that either our Lord and His apostles were mistaken, and the Old Testament writers themselves were deceivers or were deceived, or the Old Testament rests on the same divine authority as that on which we rest the New.

Language of the Old Testament.

The original language of the Old Testament is Hebrew, with the exception of certain portions of the books of Ezra and Daniel, and a single verse in the prophecies of Jeremiah, which are written in the cognate Chaldee language. The Hebrew language is called after the people to whom it was

vernacular in the time of their independence—the posterity of Abraham, who are denominated Hebrews. During the long Babylonish captivity the mass of the Jewish people, who were born and educated in Babylon and the regions adjacent, adopted of necessity the language of the country,—that is, the Aramæan or Chaldee language. This language was spoken in Syria, Mesopotamia and Babylonia; the Hebrew, or Canaanitish, in Palestine, and with little variation in Phœnicia and the Phœnician colonies. The Hebrew is supposed by many to have been the original language of mankind. After it became a dead language—which it did probably somewhere in the second century before Christ—it still continued, as the dialect of the sacred books, to be read and explained in the synagogues, and it was a subject of learned study among the rabbins. The collection of critical observations made on the Hebrew text by these Jewish scholars has received the name of Masorah: they themselves are styled after it, Masorites.

Geography of the Old Testament.

The principal countries mentioned in the Old Testament, except Egypt, are situated on the western border of the Asiatic continent. In that quarter of the world the first man was created—there dwelt the first long-lived patriarchs and the descendants of Noah till long after the deluge—there the great monarchies of Assyria, Babylon and Persia were founded and flourished. The ruins of stately palaces and of other magnificent buildings, which are still to be seen throughout the countries that formed the Assyrian, Baby-

fonian and Persian, and the Grecian and Roman, empires in Asia, sufficiently attest the multitude and riches of its ancient inhabitants, and corroborate the astonishing accounts transmitted to us by different historians.

Paradise, or the garden of Eden, is supposed to have been situated in Armenia, near the celebrated river Euphrates. The country called Palestine (or the land of Judea), Syria (including Phœnicia), Asia Minor (now called Natolia), Mesopotamia (now termed Diarbeck), Chaldea, Assyria and Arabia constitute the principal countries noticed in the Old Testament scriptures, and are all in Asia. Egypt, which is on the northeast coast of Africa, is separated from Asia only by a narrow neck of land, called the Isthmus of Suez, and the Red Sea, now called the Arabian Gulf.

Asia is celebrated as being far superior to Africa, or even Europe, both in the salubrious serenity of its air and the rich fertility of its soil, producing the most delicious fruits and the most fragrant and balsamic plants, gums and spices.

The Scriptures, however, relate chiefly to the events which took place in Palestine or Canaan,—where the kingdoms of Israel and Judah flourished,—where the temple of God was erected by King Solomon,—where most of the inspired Scriptures were written,—where our Lord Jesus Christ accomplished the all-important work of human redemption, and where the apostles of the Saviour were supernaturally qualified to go forth among all nations to preach the gospel of eternal salvation, bringing sinners of every tribe into the kingdom of the Messiah.

Canaan was so named from Canaan, the son of Ham, the son of Noah. It lay between the Mediterranean Sea and

the mountains of Arabia, extending from Egypt on the south to Phœnicia on the north. It was bounded on the east by Arabia Deserta; on the south by Arabia Petræa, Idumea and Egypt; on the west by the Mediterranean (called in Scripture the Great Sea), and on the north by the mountains of Lebanon, in Syria. Its length from the city of Dan, which stood at the foot of those mountains, to Beersheba, which was situated at the southern extremity of the land, is about two hundred miles, and its breadth from the shores of the Mediterranean to the eastern border is about ninety miles. This country is known to us by several significant names besides that of Canaan. It is called the Land of Promise, from the fact of its having been promised to Abraham and his family; Palestine, from the Philistines; Judea, from the tribe of Judah possessing its most fertile division. It is frequently called the Holy Land, from the circumstances recorded in the Holy Scriptures, especially as the ministry of Christ was exercised in that country, and as there the obedience and death and resurrection of Christ took place for our eternal salvation.

On the completion of the work of redemption the apostles were commissioned to "go into all the world and preach the gospel to every creature," and the fulfillment of their ministry opens to us a new field of geography. Asia Minor, Greece and several other parts of the Roman empire, especially the countries around the shores of the Mediterranean, might claim a particular notice in this place, did the nature of this work allow of an extension of the subject.

Chronological Order of the Books of the Old Testament.

FROM GENESIS TO ESTHER.

NAME.	AUTHOR.	DATE IN YEARS B. C.
Genesis	Moses	From 4004 to 1635.
Job	"	2180 or 2130.
Exodus	"	From 1635 to 1490.
Leviticus	"	1490.
Numbers	"	From 1490 to 1451.
Deuteronomy	"	1451.
Joshua	Joshua	From 1451 to 1425.
Judges	Samuel	From 1425 to 1120.
Ruth	"	From 1241 to 1231.
I Samuel	{ Compiled by Samuel, } { Nathan, Gad and others. }	{ From 1171 to 1055. From 1055 to 1015.
II Samuel		
Psalms	David and others	{ At various times, those by David from 1060 to 1015.
Solomon's Song	Solomon	About 1010.
Proverbs	"	About 1000.
Ecclesiastes	"	About 977.
I Kings	{ Nathan, Gad, Ahijah, } { Iddo, Isaiah and others. }	{ From 1015 to 896. From 896 to 562.
II Kings		
I Chronicles } II Chronicles }	{ Ezra and others	From 4004 to 536.
Ezra		
Ezra	Ezra	From 536 to 456.
Nehemiah	Nehemiah	From 455 to 420.
Esther	Ezra	From 521 to 495.

THE PROPHETICAL BOOKS.

NAME.	B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.
Jonah	856-784...	Joah, Amaziah or Azariah	{ Jehu and Jehoahaz, or Joash and Jeroboam II.
Amos	810-725...	Uzziah, chap. i, 1	{ Jeroboam II, chap. i, 1.
Hosea	810-725...	Uzziah, Jotham, Ahaz, Hezekiah..	{ Jeroboam II, chap. i, 1.
Isaiah	810-698...	Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh...	{ Zechariah, Shallum, Menahem, Pekaiah, Pekah and Hosea.
Joel	810-660, or later....	{ Uzziah or Manas- seh	{ Ditto.

THE PROPHETICAL BOOKS—CONTINUED.

NAME.	B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.
Micah	758-699	Jotham, Ahaz and Hezekiah, chap. i, i, }	Pekah and Hosea.
Nahum	720-698	About the close of Hezekiah's reign.	
Zephaniah	640-609	Josiah, chap. i, i.	
Jeremiah	628-586	Josiah.	
Habakkuk	612-598	Jehoiakim.	
Daniel	606-534	During all the cap- tivity.	
Obadiah	588-583	Soon after the siege of Jerusalem by Nebuchadnezzar.	
Ezekiel	595-536	Captivity.	
Haggai	About 520 or 518	After the return from Babylon.	
Zechariah	520-510		
Malachi	436-397		

Genealogy from Adam to Jacob.

B.C. 4004 TO 1836.

1. Adam.	8. Methuselah.	16. Reu.
2. Seth.	9. Lamech.	17. Serug.
3. Enos.	10. Noah.	18. Nahor.
4. Cainan.	11. Shem.	19. Terah.
5. Mahalaleel.	12. Arphaxad.	20. Abram.
6. Jared.	13. Salah.	21. Isaac.
7. Enoch.	14. Eber.	22. Jacob.
	15. Peleg.	

JACOB'S SONS.

1. Reuben,	} Sons of Leah.	7. Dan,	} Sons of Bilhah.
2. Simeon,		8. Naphtali,	
3. Levi,		9. Gad,	
4. Judah,		10. Asher,	} Sons of Zilpah.
5. Issachar,		11. Joseph,	
6. Zebulon,		12. Benjamin,	
			} Sons of Rachel.

The Canon of the Old Testament, and its formation.

The question, How did the Bible come to us? is one of supreme interest. So far as the Old Testament is concerned, the answer is, of course, that we receive it from the Jews. If we are asked on what authority we receive it from the Jews, the answer is, the authority of Christ and His apostles. But still another question remains: On what authority did the Jews receive it? How came they to regard it as divinely inspired? In other words, On what authority, apart from that furnished by the New Testament, does the canon of the Old Testament rest? How do we know, if we can know at all, apart from the New Testament, that *these* books, and *none other*, constitute God's former revelation to man?

Now the main principle on which the present argument rests is, that the prophets occupied, under the old dispensation, a similar position to that which the apostles held under the new. As what the apostles declared and taught is recognized as having divine authentication, so what the prophets declared and taught is recognized likewise as having divine authentication. And the argument for the authority of the prophets is precisely the same in kind as that for the authority of the apostles. They also, or some of them, wrought miracles. They proved their inspiration by the utterance of the word of prophecy. With a boldness that was characteristic and peculiar they were enabled to repeat, again and again, "Thus saith the Lord." So that, just as the apostolic authority rests on the relation of the apostles to Christ, the prophetic authority rests on the relation of the prophets to Jehovah.

Let us see how far this principle helps us in regard to the books which constitute the Old Testament canon.

1. And first, in regard to the Pentateuch. Of course, we must assume here that the Pentateuch was the production of Moses. The argument for the Mosaic authorship will be produced hereafter; meantime, we must assume that authorship and also the essential truthfulness of the narrative which the Pentateuch contains. But if we do so, what prophet could stand on a higher level than that which "the great lawgiver" occupies? His whole life, after his commission, was a life of almost intimate communication with Jehovah. No other man, since the beginning of the world, had such frequent and familiar intercourse with God. It would be an interesting question how many times, in the course of his writings, he announces that he speaks with divine authority. And that announcement he vindicated in the most wonderful way. His life was one long miracle. His teaching was a miracle. His death was a miracle. His prophecies, pointing, some of them, to far-distant ages, remain on record, with their fulfillment, to this day.

In what way, then, does Moses himself speak of the book which he left behind him? It is called "the book of the law"; more fully, "the book of the law of Moses"; more fully still, "the book of the law of Moses, which the Lord had commanded to Israel." We read (Deuteronomy xxxi, 9-13, 24-26, xvii, 18, 19), "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release,

in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it shall be when he" (that is, the king whom the Israelites in some future age should set over themselves) "sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." The value of these passages from the Pentateuch it is impossible for our present purpose to overestimate. They show us how the canon of the Old Testament began, and also what are the elements which go to constitute a canonical writing. The chief element of canonicity is, of course, that the writing contains a communication from God to man. This condition of a canonical writing the Pentateuch fulfills. We must either believe that Moses was a










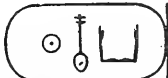





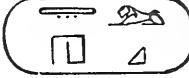





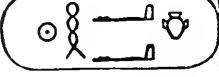

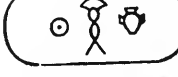
deceiver or was deceived, or else that his writings did really contain and record communications from Jehovah.

But the argument does not end here. The writings of Moses were recognized as authoritative by succeeding prophets. These writings, or the things which they record, are the basis of the whole Jewish economy. If the writings of Moses are not divinely authorized, not only must Moses himself have been a deceiver or deceived, but the whole succession of prophets must, notwithstanding the authentication of their claims by the exercise of supernatural gifts, be placed in the same category.

2. The case of the historical books is not so clear. We do not know with certainty who were their writers. It is probable that some of them were compilations from previously existing compositions. Thus we have not the proved inspiration of the writers, taking them separately, to appeal to, in corroboration of the claims of these books. But we have proof that the books were regarded as sacred, and that they were so regarded by inspired men. We have proof that several of them were "laid up before the Lord,"—that is, by the side of the ark, where the law was deposited. We have proof that the writings of prophets were incorporated in them, and the writers themselves, who are occasionally mentioned in Scripture as the penmen of sacred history, are expressly called prophets or seers.

3. The prophetic books are proved to be canonical by the fact that they *are* prophetic. From the days of Samuel onward the prophets were recognized as a distinct order of men in the Jewish theocracy, who derived their authority immediately from Jehovah, and who spoke by the inspiration

NAMES of EGYPTIAN KINGS mentioned in the Bible.

- | | | | |
|---|--|--|--|
| <p>1. </p> <p>King of
the North
and South,</p> | <p></p> <p>Usr-maāt-Rā,
setep-en-Rā,</p> | <p></p> <p>se-Rā,
son of
the Sun,</p> | <p></p> <p>Rā-messu meri
Āmen.
(<i>Rameses II.</i>)</p> |
| <p>2. </p> <p>King of
the North
and South,</p> | <p></p> <p>Kheper-sekhet-Rā,
setep-en-Rā,</p> | <p></p> <p>son
of the
Sun,</p> | <p></p> <p>Shashanq meri Āmen.
(<i>Shishak.</i>)</p> |
| <p>3. </p> <p>King of
the North
and South,</p> | <p></p> <p>Nefer-ka-Rā,</p> | <p></p> <p>son of
the Sun,</p> | <p></p> <p>Shabaka.
(<i>Sabaco.</i>)</p> |
| <p>4. </p> <p>King of
the North
and South,</p> | <p></p> <p>Rā-nefer-Tem-Khu,</p> | <p></p> <p>son of
the Sun,</p> | <p></p> <p>Taherq.
(<i>Tirhakah.</i>)</p> |
| <p>5. </p> <p>King of
the North
and South,</p> | <p></p> <p>Nem-āb-Rā,</p> | <p></p> <p>son of
the Sun,</p> | <p></p> <p>Nekau.
(<i>Necho.</i>)</p> |
| <p>6. </p> <p>King of
the North
and South,</p> | <p></p> <p>Hāā-āb-Rā,</p> | <p></p> <p>son of
the Sun,</p> | <p></p> <p>Uah-āb-Rā.
(<i>Hophra.</i>)</p> |

¹ The group of characters in this oval forms the *premen*.

² The group of characters in this oval forms the *nomen*.



of His Spirit. It is not, however, with Samuel that the era of *written* prophecy begins. From the time of Samuel to the reign of Uzziah, a period of about three centuries, we have no *books* of prophecy, unless we except the book of Jonah. The writings of the earlier prophets seem to have been mainly historical, like the historical notices incorporated into the books of Isaiah, Jeremiah, Ezekiel and Daniel, and what remains to us of them is preserved in the historical books of the Old Testament. About the time of Uzziah the era of written prophecy begins. During his reign there appeared Hosea, Amos, Isaiah, and, probably, Jonah and Joel. Micah followed immediately afterward, being contemporary in part with Isaiah, and then, in succession, the rest of the prophets whose writings have come down to us. All the prophetic writings vindicate their claim to canonicity by the fact that they are prophetic.

4. The poetical books must be dealt with separately hereafter. Their canonicity depends very much upon internal evidence and upon the recognition of them by our Lord and His apostles. Indeed, it must be admitted, speaking generally, that the recognition of them by our Lord and His apostles is, after all, the best authentication that the Old Testament writings possess.

5. An interesting question now arises—how these various writings were preserved, and by whom they were embodied in their present form.

Respecting the preservation of the sacred books till the time of Ezra and Nehemiah, our information is very scanty. We learn all that we know from the testimony of the Scriptures themselves. It has been already stated that when

Moses had finished the writing of the law he "delivered it unto the priests the sons of Levi, and unto all the elders of Israel," to be taken by them and put by the side of the ark, in the most holy place (Deuteronomy xxxi, 9, 26). Toward the close of the book of Joshua it is said that "he" (Joshua) "wrote these words in the book of the law of God" (Joshua xxiv, 26). At a later period we find that Samuel, when he had told the people "the manner of the kingdom," wrote it in "the book, and laid it up before the Lord" (I Samuel x, 25). Hilkiah, at a still later date, is said to have "found the book of the law in the house of the Lord" (II Kings xxii, 8). Isaiah, in calling attention to his own prophecies, says: "Seek ye out of the book of the Lord, and read: no one of these shall fail" (Isaiah xxxiv, 16), and Daniel informs us that he "understood by *the books* the number of the years" of the captivity (Daniel ix, 2). From these notices we may gather, first, that such books as were sanctioned by the authority of Moses and the prophets were acknowledged by the Jews, before the exile, as of divine authority; secondly, that in all probability an authentic copy was in every case laid up in the sanctuary and placed under the care of the priests, from which copies were taken and circulated among the people (II Chronicles xvii, 9); thirdly, that collections of these were made by pious persons for their own use, such as Daniel probably had in Babylon, and such as Jeremiah seems also to have had, judging from the frequent quotations in his prophecies from the older books.

The collection of the books and the completion of the canon the tradition of the Jews ascribes chiefly to Ezra. We have every reason to believe this tradition to be true. Of

the competency of Ezra to the task there can be no doubt, since he is spoken of as "a scribe of the words of the commandments of the Lord, and of His statutes to Israel,"—a man who "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii, 10). Ezra was aided in his work by Haggai, Zechariah, Nehemiah and Malachi. Thus the result is authenticated by the fact that the collectors were not only good men, but also men inspired. That the canon has remained essentially as it was fixed by Ezra, or by his immediate successors, is rendered all but certain by the references of subsequent writers and historians. That we have it in the main as it was recognized and therefore authenticated by our Lord and His apostles is not open to the shadow of a doubt.

6. One question only remains, and that refers to the books which are called apocryphal. Why do we not include these books in the canon? The answer to this question is that none of the considerations by which we are induced to accept the other books as canonical apply to these books. The Jewish church never received them as canonical. They are not once quoted by our Lord or by His apostles,—a fact the more striking as St. Paul quotes three times from heathen poets. It is remarkable, too, that the last inspired prophet closes his predictions by recommending to his countrymen the books of Moses, and intimates at the same time that no other messenger is to be expected by them till the coming of the second Elijah (Malachi iv, 4–6). Internal evidence, moreover, is against the inspiration of these books. Divine authority is claimed by none of their writers, and by some

of them it is virtually disowned. They contain statements that are at variance with history, that are self-contradictory, and which are opposed to the doctrines and precepts of Scripture. For historical purposes, and for "instruction of manners," the books are of value; but they are without authority, and they form no part of the rule of faith.

Miracles.

A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of or deviation from the known laws of nature, wrought either by the immediate act or by the assistance or permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose or power of God for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person.

MIRACLES IN THE OLD TESTAMENT.

IN EGYPT.

MIRACLES.		REFERENCE.
Aaron's rod turned into a serpent.....		Exodus vii, 10-12.
The ten plagues:		
1. Water made blood	"	vii, 20-25.
2. Frogs	"	viii, 5-14.
3. Lice	"	viii, 16-18.
4. Flies	"	viii, 20-24.
5. Murrain	"	ix, 3-6.
6. Boils and blains	"	ix, 8-11.
7. Thunder and hail.....	"	ix, 22-26.
8. Locusts.....	"	x, 12-19.
9. Darkness	"	x, 21-23.
10. First-born slain.....	"	xii, 29, 30.
Parting of the Red Sea.....	"	xiv, 6, 21-31.

MIRACLES—CONTINUED.

IN THE WILDERNESS.

MIRACLES.	REFERENCE.
The curing of the waters of Marah	Exodus xv, 23-25.
Feeding with manna.....	" xvi, 14-35.
Water from the rock, at Rephidim.....	" xvii, 5-7.
Death of Nadab and Abihu	Leviticus x, 1, 2.
Burning of the congregation at Taberah.....	Numbers xi, 1-3.
Death of Korah, Dathan and Abiram, etc	" xvi, 31-35.
Budding of Aaron's rod, at Kadesh.....	" xvii, 8.
Water from the rock, at Meribah.....	" xx, 7-11.
The brazen serpent	" xxi, 8, 9.
Stoppage of the Jordan stream.....	Joshua iii, 14-17.

IN CANAAN—UNDER JOSHUA.

Fall of Jericho	Joshua vi, 6-25.
Staying of sun and moon.....	" x, 12-14.

UNDER THE KINGS.

Death of Uzzah	II Samuel vi, 7.
Withering of Jeroboam's hand and destruction of the altar at Beth-el.....	I Kings xiii, 4-6.

BY ELIJAH.

Staying of the cruse of oil and meal at Zarephath.....	I Kings xvii, 14-16.
Raising of the widow's son at Zarephath.....	" xvii, 17-24.
Burning of the sacrifice on Mount Carmel.....	" xviii, 30-38.
Burning of the captains and their companies....	II Kings i, 10-12.
Dividing of Jordan	" ii, 7, 8.

BY ELISHA.

Dividing of Jordan	II Kings ii, 14.
Curing of the waters of Jericho.....	" ii, 21, 22.
Destruction of mocking children at Beth-el	" ii, 24.
Supply of water to the allied armies in Moab...	" iii, 16-20.
Multiplication of the widow's oil.....	" iv, 2-7.
Raising the Shunammite's son	" iv, 32-37.
Healing the deadly pottage.....	" iv, 38-41.
Feeding one hundred men with twenty loaves .	" iv, 42-44.
Cure of Naaman's leprosy; its transfer to Gehazi.	" v, 10-14, 27.
Making an iron axe swim	" vi, 5-7.
Smiting the Syrian army	" vi, 18-20.
Raising of dead man by touching Elisha's bones.	" xiii, 21.

MIRACLES—CONTINUED.

RECORDED BY ISAIAH.

MIRACLES.

REFERENCE.

Destruction of Sennacherib's army.....	II Kings xix, 35.
Return of sun by the dial of Ahaz.....	“ xx, 9-11.

DURING CAPTIVITY.

Deliverance of the three children from the fiery furnace	Daniel iii, 19-27.
Deliverance of Daniel from the lions.....	“ vi, 16-23.

MISCELLANEOUS.

Smiting of Philistines and fall of Dagon	I Samuel v, 4-6.
Smiting of Uzziah with leprosy.....	II Chron. xxvi, 16-21.
Deliverance of Jonah from the great fish	Jonah ii, 1-10.

Parables.

The word parable is sometimes used in Scripture for a proverb, as in Habakkuk xi, 6, Matthew xv, 14, 15, and in Luke iv, 23, where the word “proverb” is used by our translators, the original being “parable.” Often the word is used for an obscure saying difficult of being understood. The original word literally means a comparison, or likeness,—a putting of two things together so that one illustrates the other. Some common, well known object or pursuit is taken to represent something invisible or spiritual, and by such familiar illustration we are enabled more easily to understand the doctrine to be taught or the lesson to be inculcated. Perhaps the best definition that can be given is the old familiar one: “A parable is an earthly story with a heavenly meaning.”

PARABLES IN THE OLD TESTAMENT.

PARABLES.	BY WHOM SPOKEN.	REFERENCE.
The ewe lamb	Nathan to David	II Samuel xii, 1-4.
The two brethren, and avengers of blood .	Widow of Tekoah.....	" xiv, 1-11.
Escaped captive.....	Son of the prophets to Ahab.	I Kings xx, 35-40.
Vineyard and grapes.	Isaiah to Judah	Isaiah v, 1-7.
Eagles and vine	Ezekiel to Israel	Ezekiel xvii, 3-10.
Lions' whelps.....	"	xix, 2-9.
The boiling pot	"	xxiv, 3-5.

PARABOLIC FABLES.

Trees choosing a king.	Jotham to Shechemites	Judges ix, 7-15.
Micaiah's vision.....	I Kings xxii, 19-23.
Thistle and cedar....	Jehoash to Amaziah.....	II Kings xiv, 9.

Special Prayers in the Old Testament.

SCRIPTURE NAME.	RECORDED.	SUBJECT.
Aaron and priests	Numbers vi, 22-26.	The Aaronic blessing of Israel.
Abraham ...	Genesis xv, 2	For a son.
Abraham ...	" xvii, 17, 18.	For Ishmael's acceptance.
Abraham ...	" xviii, 23...	For mercy on Sodom.
Abraham's servant ...	" xxiv, 12 ...	For success in his mission.
Agur	Proverbs xxx, 1 ...	For moderation in his desires.
Asa	II Chron. xiv, 11 ..	When going to battle with Zerah the Ethiopian.
Daniel	Daniel 9, 4	For the restoration of Jerusalem.
David	II Samuel vii, 18 ..	For a blessing on his house.
David	Psalms li	After his sin with Bath-sheba.
David	II Samuel xxiv, 17.	After numbering the people.
David	I Chron. xxix, 10-19.	Thanksgiving at close of life.
Elijah	I Kings xvii, 20 ...	For restoration of the widow's son.
Elijah	" xviii, 36. ...	For divine attestation of his mission.
Elijah	" xix, 4.	For death.
Elisha	II Kings vi, 17	For his servant's eyes to be opened.
Elisha	" vi, 18	That the army sent to take him be blinded.
Ezekiel	Ezekiel ix, 8	Intercession for the people.
Ezra	Ezra ix, 6	Confession of the people's sin.

SPECIAL PRAYERS—CONTINUED.

SCRIPTURE NAME.	RECORDED.	SUBJECT.
Habakkuk ..	Habakkuk iii, 1-16.	For revival of God's work.
Hannah	I Samuel i, 11	For the gift of a son.
Hezekiah ...	II Kings xix, 15, } Isaiah xxxvii, 16, }	For protection against Sennacherib.
Hezekiah ...	II Kings xx, 3, } Isaiah xxxviii, 3, }	When dangerously ill.
Hezekiah ...	II Chron. xxx, 18.	For the unprepared who had eaten of passover.
Israel	Deut. xxi, 6-8	Expiation of undiscovered murder.
Israel	" xxvi, 5-10...	Confession on presenting firstfruits.
Israel	" xxvi, 13-15..	The prayer of the tithing year.
Jabez	I Chron. iv, 10	For the divine blessing.
Jacob	Genesis xxxii, 9 ...	For deliverance from Esau.
Jehoshaphat.	II Chron. xx, 6....	For protection against the armies of the Moabites and Ammonites.
Jeremiah....	Jeremiah xiv, 7....	In a great famine.
Jeremiah....	" xv, 15-18.	For comfort.
Jonah	Jonah ii, 2	For deliverance from the great fish.
Joshua	Joshua vii, 7-9	After Achan's sin.
Levites	Nehemiah ix, 5....	Confession of God's goodness and their nation's sins.
Manoah	Judges xiii, 8, 9....	For divine guidance in training his child.
Moses	Exodus xxxii, 11, } Deut. ix, 26 ... }	Forgiveness for the people's idolatry.
Moses	Exodus xxxiii, 12..	For the divine presence.
Moses	Numbers x, 35, 36 ..	At the setting forth and stopping of the ark.
Moses	" xi, 11-15.	For divine help to govern Israelites.
Moses	" xii, 13....	For Miriam, for cure from leprosy.
Moses	" xiv, 13-19.	For the people, disappointed at the spies' report.
Moses	" xxvii, 15.	For a successor.
Moses	Deut. iii, 24	To enter Canaan.
Nehemiah ..	Nehemiah i, 5....	For the remnant in captivity.
Nehemiah ..	" iv, 4....	For protection against Sanballat and Tobiah.
Samson	Judges xvi, 28....	To be avenged on his enemies.
Solomon	I Kings iii, 5-9	For wisdom to govern Israel.
Solomon	" viii, 23, } II Chron. vi, 14, }	Dedication of the temple.

Chronological Arrangement of the Psalms.

DATE.		NUMBER.	AUTHOR.	PROBABLE OCCASION.	CONNECTION.
A. M.	B. C.				
2473	1531	88.	Heman	Affliction of Israel in Egypt	Exodus ii, 23, 25.
2514	1490	90.	Moses	Shortening of man's life.	Numbers xiv, 45.
2941	1063	9.	David	Victory over Goliath	I Samuel xviii, 4.
2942	1062	11.	"	Advised to flee to the mountains.	" xix, 3.
2942	1062	59.	"	Saul's soldiers surrounding his house	" xix, 17.
2942	1062	56.	"	With the Philistines at Gath	" xxi, 15.
2942	1062	34.	"	Leaving the city of Gath	" xxi, 15.
2942	1062	142.	"	In the cave of Adullam	" xxii, 1.
2942	1062	17.	"	Priests murdered by Doeg	" xxii, 17, 19.
2942	1062	52, 109, 35, 140.	"	Persecution by Doeg	" xxii, 17.
2943	1061	64, 31.	"	Persecution by Saul	" xxiii, 12.
2943	1061	54.	"	Treachery of the Ziphites.	" xxiii, 23.
2943	1061	57, 58.	"	Refusal to kill Saul.	" xxiv, 22.
2946	1058	141.	"	In the wilderness of Engedi	" xxiv, 22.
2956	1048	139.	"	Driven out of Judea	" xxvii, 1.
2962	1042	68.	"	King of Israel.	II Chron. xii, 40.
2962	1042	24, 132, 105, 96, 106.	"	First removal of the ark.	II Samuel vi, 11.
2962	1042	2, 45, 22, 16, 118, 110.	"	Second removal of the ark	I Chr. xv, 4, xvi, 43.
2964	1040	60, 108.	"	Nathan's prophetic address	" xvii, 27.
2968	1036	20, 21.	"	Conquest of Syria and Edom by Joab	" xviii, 13.
2970	1034	6, 51, 32, 38, 39, 40, 41, 103.	"	War with the Ammonites and Syrians.	II Samuel x, 19.
2983	1021	3.	"	Adultery, murder of Uriah.	" xii, 13.
2983	1021	7.	"	Flight from Absalom	" xv, 29.
2983	1021	42, 43, 55, 4, 5, 62, 143, 144, 70, 71.	"	The reproaches of Shimei.	" xvi, 14.
2986	1018	18.	"	Near Jordan, in flight from Absalom.	" xvii, 29.
2987	1017	30.	"	Conclusion of his wars.	" xxii, 1, 51.
			"	Dedication of Araunah's threshing floor.	I Chr. xxi, 30.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS—CONTINUED.

DATE.		NUMBER.	AUTHOR.	PROBABLE OCCASION.	CONNECTION.
A. M.	B. C.				
2989	1015	91	David	After his advice to Solomon	I Chr. xxviii, 10.
2989	1015	72	"	Coronation of Solomon	" xxix, 19.
2989	1015	145	"	A review of his past life.	
2989	1015	8, 12, 19, 23, 28, 29, 33, 61, 65, 69, 86, 95, 101, 104, 120, 121, 122, 124, 131, 133.	"		
3000	1004	47, 97, 98, 99, 100	Solomon	Occasions and dates unknown.	
3000	1004	135, 136	"	Removal of ark into the temple.	II Chr. v, 7, 13.
3074	930	78	Asaph	Dedication of the temple	" vi, 3.
3108	896	82, 115, 46	Asaph and others.	Asa's victory over Israel	" xvi, 6.
3294	710	44	Hezekiah	The reign of Jehoshaphat	" xx, 26.
3294	710	73, 75, 76	Asaph	The blasphemy of Rab-shakeh	II Kings, xix, 13.
3416	588	74, 79, 83, 94	"	Destruction of Sennacherib's army	" xix, 19.
		137, 130, 80, 77, 37, 67, 49, 53, 50, 10, 13, 14, 15, 25, 26, 27, 36, 89, 92, 93, 123	Asaph, Ethan and others	Burning of temple at Jerusalem.	Jer. xxxix, 10.
3416	588		Asaph, Ethan		
3468	536		and others	During the Babylonian captivity.	Daniel vii, 28.
3466	538	102	Daniel	Near the close of the captivity	" ix, 27.
3468	536	126, 85	Sons of Korah	Cyrus's decree restoring the Jews.	Ezra i, 4.
3468	536	107, 87, 111, 112, 113, 114, 116, 117, 125, 127, 128, 134	Various	Return of the Jews from captivity	" iii, 7.
3469	535	84, 66	Sons of Korah	Foundation of the second temple	" iii, 13.
3470	534	129	Ezra or Nehemiah	Opposition of the Samaritans	" iv, 24.
3485	519	138	Haggai or Zechariah	Rebuilding of the temple	" vi, 13.
3489	515	48, 81, 146-150	Various	Dedication of the second temple.	Zech. viii, 23.
3560	444	1, 119	Ezra	Manual of devotion	Neh. xiii, 3.

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Egypt	Psalms lxxxi, etc.
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Mesech	Ezekiel xxvii, xxxii, xxxviii, xxxix.
Mesopotamia	Genesis xxiv.
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Raamah	Ezekiel xxvii.
Rahab	Psalms lxxxvii, lxxxix; Isaiah li.
Seba	Psalms lxxii.
Seir	Isaiah xxi.
Sheba	Isaiah lx; Jeremiah vi; Ezekiel xxvii, xxxviii.
Shinar	Isaiah xi; Daniel i; Zechariah v.
Shushan	Daniel viii; Esther ii.
Sinai	Exodus xvi.
Sihor	Isaiah xxiii; Jeremiah ii; Joshua xiii; Chron. xiii.
Susa, Susiana	Esther i, ii.
Syria	Isaiah vii, xvii; Ezekiel xvi, xxvii.
Tema	Isaiah xxi; Jeremiah xxv; Hosea xii; Amos i.
Tarshish	Isaiah ii, xxiii, lx, lxvi; Jeremiah x; Ezekiel xxvii, xxxviii; Jonah i.

GENTILE COUNTRIES AND NATIONS—CONTINUED.

Togarmah	Ezekiel xxvii, xxxviii; Genesis x; Chronicles i.
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River Euphrates....	Jeremiah xiii, xlv, li.
Great Sea	Hebrews xxxiv; Joshua i, ix; Ezekiel xlvii.
River Hiddekel.....	Genesis ii.
Helbon	Ezekiel xxvii.
Nineveh	Jonah i.
Noph.....	Isaiah xix; Jeremiah ii, xlv, xlv; Ezekiel xxx.
Zoan	Isaiah xix, xxx; Ezekiel xxx.

The Hebrew Months.

SACRED.	CIVIL.	MONTH.	NEARLY CORRESPONDS WITH OUR
I.	VII.	Nisan, or Abib,	March.
II.	VIII.	Zif, or Ziv,	April.
III.	IX.	Sivan,	May.
IV.	X.	Tammuz,	June.
V.	XI.	Ab,	July.
VI.	XII.	Elul,	August.
VII.	I.	Ethanim,	September.
VIII.	II.	Bul,	October.
IX.	III.	Chisleu,	November.
X.	IV.	Tebeth,	December.
XI.	V.	Sebat,	January.
XII.	VI.	Adar,	February.

As twelve lunar months made only 354 days and 6 hours, the Hebrew year was twelve days shorter than the Roman; for this difference a month was added every three years, called Ve-Adar, or second Adar, but this name does not occur in the Scriptures.

AB. The fifth month of the sacred year, and eleventh of the civil, corresponding to part of our July and August. It is not named in Scripture.

A'BIB. "Green Ear." Exodus xii, 2. The first month of the sacred year. See NISAN.

A'DAR. Chaldee. "To be or become magnificent." Ezra vi, 15; Esther iii, 7. The name, after the Babylonish captivity, of the twelfth month of the ecclesiastical, or holy, Jewish year, and the sixth of the civil. It is supposed to have been so called from the *richness* or *exuberance* of the earth in plants and flowers at that season in warm eastern countries; hence it has been termed "the month of blossoms," or "a magnificent mantle." It lasted from the new moon of March to that of April, or, as the rabbins state, from the new moon of February to that of March.

Several days in this month were set apart for commemoration of great events, and in it occurred the famous feast of Purim (Esther viii, 12, ix, 21, 22).

Every third year Purim was twice observed, that is, in ADAR and VE-ADAR, or second Adar.

BUL. I Kings vi, 38. Derived from a word which denotes to "wear away," or "waste away." This, before the Jewish captivity, was the name of the eighth month of the ecclesiastical year, and the second of the civil, answering to our October or November; so called from the *decay* of the vegetable world at that season. It was sometimes called "the rainy month," on account of its being the month of much rain. *Marchesvan* is another name for this month, but not found in the Bible.

CHIS'LEU. Nehemiah i, 1; Zechariah vii, 1. A Persian

name, adopted after the captivity, for the third month of the civil and ninth of the sacred Jewish year. It corresponds to part of our November and December. Some memorable days were observed in it, as the fast on account of King Jehoiakim having profanely destroyed the roll on which God's threatened judgments were written, as he "sat in the winter-house, with a fire on the hearth burning before him." Irritated at the contents of the parchment, he deliberately "cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." But "the counsel of the Lord shall stand, and He will do all His pleasure." Another roll was prepared by the prophet, and the divine message repeated, with "many like words" added in reference to the king's personal punishment for despising the word of the Lord. It was in this month, in a time of much rain, that Ezra gathered all Judah and Benjamin together and reformed the evil practices that had become common among the people, and by which the law of God was greatly dishonored.

E'LUL. Nehemiah vi, 15. Signifying "nought," "nothing worth." Name of the sixth sacred and twelfth civil month, answering to part of our August and September, at which season, in Judea and the neighboring countries, the earth is burnt up and *desolate*, in consequence of the summer drought.

ETH'ANIM. "Harvests." I Kings viii, 2. The first month of the civil year and seventh of the ecclesiastical. It had thirty days, and answers to part of our September and October. King Solomon's great feast of dedication was held in this month, when the ark of the covenant was deposited in its final resting place, the temple on Mount Zion.

The modern name of this month is Tisri, so called since the captivity.

NI'SAN. Esther iii, 7; Nehemiah ii, 1. This name is by some writers traced to the word *Netz*, "a flower," and would then mean "flower month." By others the word Nisan is derived from *Nus fugiere*, and so it signifies "the month of flight"—namely, of the Israelites out of Egypt. This event was so memorable that the very current and order of the year was to be changed in consequence. The Jewish year had before begun in September and October; it is now to begin in the months of March and April. God says that the last half of March and the first half of April shall be the commencement of the Jewish year.

This was the first month of the Hebrew sacred year, and is called in the Pentateuch (or five books of Moses) Abib, the name of the seventh month in the civil year (Exodus xii, 2, 18, xiii, 4; Deuteronomy xvi, 1. The word Abib means "a green ear," or "an ear of corn"; or "the month of green corn," or "of new fruits"; hence "the month of Abib" is "the month of green ears." Here is special reference to the condition of the corn, particularly barley, in the climate of Egypt and Palestine at that season "in the ear" (Exodus ix, 31). The beginning of barley harvest in Judea is about the middle of this month Nisan, or the beginning of our April, so that if we count back four months we shall come to the middle of Chisleu, or beginning of December, when they sowed barley, as the time when our Saviour conversed with the woman of Samaria. And in this point of view His words to His disciples on that occasion are very expressive: "Say not ye, There are yet four months, and then cometh the har-

vest? Behold, I say unto you, Lift up your eyes, and look on the fields" (covered with people coming from Samaria), "for they are white already to harvest"—that is, ripe for becoming converts to me as the promised Messiah (John iv, 35, 39-42).

As a rule, until the Babylonish captivity the months are mentioned only by number, as "the first month," "the second month," etc. The only exception to this rule in the Pentateuch is Abib, a term applied to that month which is elsewhere called the "first," in reference to the ripeness of the corn. It was the most memorable of all months to the Hebrew nation, as that in which their exodus from Egyptian bondage was accomplished. The only other mention by name of months in books of this period is in I Kings vi, 1, 37, 38, viii, 2, where we find the second, seventh and eighth months called Zif, Ethanim and Bul.

The month Nisan is noted in the Old Testament for the overflowings of Jordan, which were common at that season, the river being swollen by the melted snows that poured in torrents from Mount Lebanon (Joshua iii, 15; I Chronicles xii, 15).

SE'BAT, or SHE'BAT. "A staff," or "sceptre." Zechariah i, 7. The name occurs only in this one passage, and is the same which is given in the Arabic and Syriac languages to the same month. It was the eleventh in the Jewish ecclesiastical, and the fifth of their civil, year, from the new moon of January to that of February.

TE'BETH, or THE'BET. "Miry." Esther ii, 16. The tenth month in the Hebrew ecclesiastical year, and fourth of the civil year, beginning with the new moon of our December

and ending at the new moon of January. Esther, a captive Jewess, became Queen of Persia in this month. Elevated by Divine Providence to that exalted station, she was instrumental in preserving the seed of Abraham scattered through the Persian dominions from a general and cruel slaughter.

SI'VAN. "A bramble." Esther viii, 9; Nehemiah ii, 1. A name considered to be of Persian origin, like most other names of the months. It was the third of the ecclesiastical and ninth of the civil year, answering to part of our May and June. This was the month in which, on Queen Esther's petition, the letters of Haman were reversed, and protection afforded to all Jewish subjects in the Persian dominions.

TAM'MUZ, or THAM'MUZ. The tenth month of the civil and fourth of the sacred year. Not named in Scripture.

ZIF. From a Chaldee word signifying "brightness," or "splendor." I Kings vi, 1, 37. This, the second month of the Hebrew sacred year and eighth of the civil, corresponds with part of our April and May, and was so called because at that season the solar light in Judea and the neighboring countries becomes very bright and strong. It is memorable as the month in which was laid the foundation of Solomon's magnificent temple.

Prophecies Relating to Christ.

Adoration by Magi—Psalm lxxii, 10, 15; Isaiah lx, 3, 6.

Advent—Genesis iii, 15; Deuteronomy xviii, 15; Psalm lxxxix, 20; Isaiah ii, 2, ix, 6, xxviii, 16, xxxii, 1, xxxv, 4, xlii, 6, xlix, 1, lv, 4; Ezekiel xxxiv, 24; Daniel ii, 44; Micah iv, 1; Zechariah iii, 8.

- Advent, time of—Genesis xlix, 10; Numbers xxiv, 17; Daniel ix, 24; Haggai ii, 7; Malachi iii, 1.
- Ascension and exaltation—Psalms xvi, 11, xxiv, 7, lxviii, 18, cx, 1, cxviii, 19.
- Betrayal by own friend—Psalms xli, 9, lv, 13.
- Betrayal for thirty pieces—Zechariah xi, 12.
- Betrayer's death—Psalms lv, 15, 23, cix, 17.
- Bone not to be broken—Psalm xxxiv, 20.
- Burial with the rich—Isaiah liii, 9.
- Casting lots for vesture—Psalm xxii, 18.
- Conversion of Gentiles—Isaiah xi, 10, xlii, 1.
- Crucifixion—Psalm xxii, 14, 17.
- Death with malefactors—Isaiah liii, 9, 12.
- Death in prime of life—Psalms lxxxix, 45, cii, 24.
- Death attested by convulsions of nature—Amos v, 20, viii, 9; Zechariah xiv, 4, 6.
- Descent into Egypt—Hosea xi, 1.
- Desertion by disciples—Zechariah xiii, 7.
- Divinity—Psalms ii, 11, xlv, 7, lxxii, 8, cx, 1; Isaiah ix, 6, xxv, 9, xl, 10; Jeremiah xxiii, 6; Micah v, 2; Malachi iii, 1.
- Dominion, universal and everlasting—Psalm lxxii, 8; Isaiah ix, 7; Daniel vii, 14.
- False accusation—Psalms xxvii, 12, xxxv, 11, cix, 2.
- Forerunner of Christ—Isaiah xl, 3; Malachi iii, 1, iv, 5.
- Galilee, ministry in—Isaiah ix, 1, 2.
- Gall and vinegar, offer of—Psalm lxix, 21.
- Generation, human—Genesis xii, 3, xviii, 18, xxi, 12, xxii, 18, xxvi, 4, xxviii, 14, xlix, 10; Psalms xviii, 50, lxxxix, 4, 29, 36, cxxxii, 11; Isaiah xi, 1; Jeremiah xxiii, 5, xxxiii, 15.

Insult, buffeting, spitting, scourging—Psalm xxxv, 15, 21; Isaiah 1, 6.

Massacre of innocents—Jeremiah xxxi, 15.

Miraculous power—Isaiah xxxv, 5.

Mission—Genesis xii, 3, xlix, 10; Numbers xxiv, 19; Deuteronomy xviii, 18; Psalm xxi, 1; Isaiah lix, 20; Jeremiah xxxiii, 16.

Mocking—Psalms xxii, 16, cix, 25.

Nativity from virgin—Genesis iii, 15; Isaiah vii, 14; Jeremiah xxxi, 22.

Nativity, place of—Numbers xxiv, 17, 19; Micah v, 2.

Patience under suffering—Isaiah liii, 7, 9.

Persecution—Psalms xxii, 6, xxxv, 7, 12, cix, 2; Isaiah xlix, 7, liii, 3.

Piercing—Psalm xxii, 16; Zechariah xii, 10, xiii, 6.

Prayer for enemies—Psalm cix, 4.

Preacher—Psalm ii, 7; Isaiah ii, 3, lxi, 1; Micah iv, 2.

Priest like Melchizedek—Psalm cx, 4.

Prophet like Moses—Deuteronomy xviii, 15.

Purchase of potter's field—Zechariah xi, 13.

Purification of the temple—Psalm lxix, 9.

Rejection by Jews and Gentiles—Psalms ii, 1, xxii, 12, xli, 5.

Resurrection—Psalms xvi, 10, xxx, 3, xli, 10, 118, 17; Hosea vi, 2.

Silence against accusation—Psalm xxxviii, 13; Isaiah liii, 7.

Spiritual graces—Psalm xlv, 7; Isaiah xi, 2, xlii, 1, lxi, 1.

Triumphal entry into Jerusalem—Psalm viii, 2; Zechariah ix, 9.

Vicarious suffering—Isaiah liii, 4-6, 12; Daniel ix, 26.

Jewish History from B.C. 397 to A.D. 79,

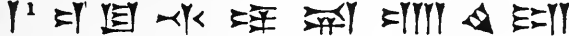

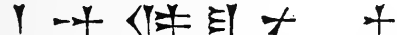


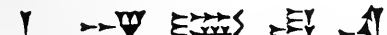

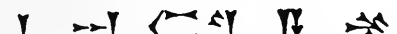








BEING THE TIMES BETWEEN THE OLD AND NEW TESTAMENTS.

Malachi, the last of the ancient sacred prophets, foretold the advent of Jesus Christ and the coming of his forerunner, John the Baptist, about four hundred years before those momentous events. A general idea of the state of the Jews during the interval, from the best historical sources, must be desirable and important to every reader of the Bible; a few brief notices, therefore, of that period will be given here.

Nehemiah was contemporary with Malachi, but how long he lived at Jerusalem after his reformation of the religious and political affairs of the Jews we have no means of precisely ascertaining. After his decease Judea appears to have been added to the prefecture of Syria, and it remained altogether subject to the Persian governor of that province, under whom the high priest prescribed and enforced such laws of general policy as he might think proper or the state of things required. Even the high priest himself, in some instances, was appointed by the governor.

Alexander the Great, procuring himself to be chosen general of the Grecian forces against the Persians, defeated their army in Cilicia, under Darius, their sovereign, B.C. 333. He then subdued all Syria and Phœnicia, and marched into Judea to punish the Jews for supplying his enemies with provisions while they refused such assistance to him. The high priest, Jaddus, hearing of his approach, called upon the people to unite with him in sacrifices and prayer, that God would avert the threatening calamity. Having humbled

**NAMES of ASSYRIAN, BABYLONIAN, and PERSIAN
KINGS mentioned in the Bible.**

1.  2. 
D.P. Tukulti - pal - ishar - ra D.P. Pu - lu
Tiglath - pileser. Pul.
3.  4. 
D.P. D.P. Shulma - nu - asharid D.P. Shar - gi - na
Shalmaneser, Sargon.
5. 
D.P. D.P. Sin - akhi - ir - ba
Sennacherib.
6.  7. 
D.P. Ashur - akh - iddin - na D.P. D.P. Ashur - bani - pal
Esar-haddon, Asnapper (Ezra iv. 10).
8.  9. 
D.P. D.P. Marduk - pal - iddin D.P. Bel - shar - uşur
Merodach-baladan, Belshazzar.
10. 
D.P. Nabu - ku - dur - ri - u - şu - ur
Nebuchadnezzar II.
11. 
D.P. A - me - lu - D.P. Marduk
Evil - Merodach.
12. 
D.P. D.P. Nirgal - shar - uşur
Nergal-sharezzer.
13.  (in Persian 
D.P. Kur - ra - ash K - u - r - u
Cyrus. Cyrus.
14.  15. 
D.P. Da - ri - ya - mush D.P. Ar - tak - shat - su
Darius. Artaxerxes.

¹ D.P. = Determinative Prefix.



themselves before the Lord, it was communicated to Jaddus in a dream that he should go and meet the conqueror, robed in his pontifical habits and accompanied by all the priests in their sacerdotal garments. Attended by a numerous body of the people dressed in white they thus marched in solemn procession to an eminence called Sapha, which commanded a view of the temple and of the whole city. The king approached, but was so struck with profound awe at the extraordinary spectacle that instead of indulging in revenge he hastened forward and saluted the man of God with religious veneration. All stood amazed at his singular behavior, and Parmenio, a favorite of the king, asked the reason of this act of unexpected homage. To this Alexander is said to have replied that the worship was not offered to the priest, but to his God, in grateful acknowledgment for a vision at Dio, in Macedonia, in which this very priest, and in this very habit, appeared to him, promising to give him the empire of Persia.

Having cordially embraced Jaddus, it is said that Alexander entered Jerusalem and offered up sacrifices in the temple. The high priest showed him the prophecies of Daniel, which foretold the subversion of the Persian empire by a Grecian king; by reading these Alexander went against Darius with still greater confidence of success in his expedition, and at the request of Jaddus granted the Jews the free exercise of their religion, the observance of their laws, and exemption from the payment of tribute every seventh year, in which the law required that they should neither reap nor sow. Alexander defeated the immense army of Darius, and the predictions of Daniel were accomplished in his over-

throw of the Persians (Daniel ii, 39, viii, 2, 5, 7, 20, 21, x, 20, xi, 2, 4).

The conqueror greatly favored the Jews, and Egypt having submitted to his power, he built Alexandria, and induced multitudes of that people to settle in the new city, granting them equal privileges with the Macedonians. This mighty conqueror died, aged only thirty-two, B.C. 323; all his family were murdered and four of his generals divided the vast dominions of their royal master.

Egypt fell to the lot of Ptolemy Lagus, who invaded Judea and led a hundred thousand of its people captives into his country; but treating them liberally, many were glad to follow their brethren, on account of the miserable condition into which wars had plunged their native land.

In the year B.C. 292 Simon, surnamed the Just, high priest of the Jews, died. He was a man of singular wisdom and virtue, and the last of the men of the great synagogue, consisting of one hundred and twenty persons, appointed by Ezra for perfecting the restoration of the Jewish church. Simon the Just, it is considered, made the last revision of the books of the Old Testament, and completed the sacred canon by adding the books of Chronicles, Ezra, Nehemiah, Esther and Malachi.

The Jews in Egypt, forgetting the Hebrew language, procured the sacred books to be translated into Greek for their use, and a copy of them was placed in the royal library of Ptolemy Philadelphus about the year B.C. 284. This translation of the Scriptures into Greek, which is called the Septuagint, became commonly used in all the churches of the Jews wherever they were dispersed. "This version, there-

fore, which renders the Scriptures of the Old Testament intelligible to a vast number of people, became one of the most considerable fruits of the Grecian conquests. In this manner did God prepare the way for the preaching of the gospel, which was then approaching, and facilitate the union of so many nations, of different languages and manners, into one society, and the same worship and doctrines, by the instrumentality of the finest, most copious and correct language that was ever spoken in the world, and which became common to all the countries that were conquered by Alexander."

For more than a century Judea suffered grievously in the continual wars of Alexander's successors, especially by Antiochus, surnamed by himself Epiphanes the Illustrious, but by others Epimanes the Madman. He deposed Onias, the pious high priest of the Jews, and sold the sacred office for an annual tribute of three hundred and sixty talents to his brother Jason. Him he soon deposed, and again sold it to his brother Menelaus for six hundred and sixty talents. On a false report that Epiphanes was dead, Jason attempted to recover the priesthood. With a thousand soldiers he entered Jerusalem, and by the sword, and with various torments, he put to death all whom he considered his adversaries. Antiochus having heard that the Jews rejoiced in his death, and supposing that all the nation had revolted, took Jerusalem by storm, 170 B.C. He slew 40,000 persons and sold as many more for slaves, and plundered the temple of its splendid furniture to the amount of eight hundred talents of gold. In contempt of the God of Israel he entered the holy of holies, and sacrificed a sow upon the altar of burnt-offering.

Antiochus then returned to Antioch, laden with the riches of his spoils, appointing Philip, a barbarous Phrygian, governor of Judea, Andronicus, a wicked wretch, to preside in Samaria, and the unprincipled Menelaus to the high priesthood.

In his fourth expedition to Egypt ambassadors from the Roman people arrived, and threatened him with the vengeance of their victorious legions unless he withdrew his forces. Infuriated to madness by their authoritative interference, he led back his army through Palestine, and dispatched Apollonius, with twenty thousand of his soldiers, with orders to destroy Jerusalem, to put to the sword all the men and to make slaves of all the women and children. These commands were executed with savage fierceness on the Sabbath day, when the people were assembled for public worship, and none escaped but those who could reach the mountains by flight, or who concealed themselves in caverns of the earth. The city was spoiled of its riches by these impious invaders, and set on fire in several places; they broke down its walls and demolished the houses, and with the materials they erected a strong fortress on Mount Acra, which, overlooking the temple, the garrison were ready to sally forth and murder those who dared to approach it as worshippers.

On his arrival at Antioch, Antiochus published a decree requiring all people in his dominions to conform to the religion of the Greeks, and Atheneus was commissioned to instruct the Jews in the Grecian idolatrous ceremonies, and to put to death, with the most grievous torments, those who refused compliance with his commands. Arriving at Jerusa-

lem he obtained the coöperation of some apostate Jews. He put down the daily sacrifices and suppressed all the public and private observances of the Jewish religion; he defiled the temple of God and rendered it unfit for sacred worship; he also sought out every copy of the Scriptures and burnt all that could be found. He dedicated the temple of Jehovah to Jupiter Olympus, erected his statue on the altar of burnt-offering, and punished with death all that could be found who had acted contrary to the decree of his sovereign.

Mattathias, a venerable priest of the Asmonean family, with his five sons, John, Simon, Judas, Eleazar and Jonathan, retired from the persecution at Jerusalem to their native city Modin, in the tribe of Dan. They were followed by Apelles, an officer of the king, who strove to compel them to observe the commands of Antiochus. The people being called together, Apelles addressed Mattathias to engage his compliance with the idol worship, promising him a reward of great honor and riches. The aged priest not only rejected his offers, but slew the first apostate Jew who approached the idolatrous altar. He also rose upon the king's agent, and with the assistance of his sons put him to death, with all his attendants, demolished their idols and their altars, and then withdrew to the mountains. Being joined by a number of his faithful countrymen, he marched through Judea, broke down the heathen altars in all the cities, restored circumcision, cut off the ministers of the idols and those Jews who had apostatized to their abominations, and reëstablished the true worship of God, B.C. 167. Mattathias died the next year, appointing his son Judas, surnamed Maccabeus, to succeed him in the command of the army, which was soon

joined by many who were zealous for the law of God. He defeated several large armies of Antiochus under his bravest commanders, recovered Jerusalem, purified the temple, restored the appointed worship of God, and repaired the city, which had been almost a heap of ruins, B.C. 165. Transported with rage at the defeat of his generals, Antiochus threatened to exterminate the whole nation of the Jews, and make Jerusalem their common burial-place. But while these proud words were passing over his lips the judgment of heaven fell upon him. He was smitten with an incurable disease, with grievous torments in his bowels, and an intolerable ulcer, breeding vermin, by which his guilty life was terminated, B.C. 164. His son Eupator, under Lysias, his general, engaged the neighboring nations to unite in destroying the whole race of the Jews; but Judas hearing of the alliance, carried the war into the countries of his enemies, and became a terrible scourge to the Syrians, Idumeans and Arabians. Judas died in battle B.C. 161, and was succeeded by his brother Jonathan, who, with Simon his brother, continued to manage the affairs of his people with singular bravery and prudence.

Onias, the high priest, having settled in Egypt, Jonathan assumed the sacerdotal office at Jerusalem, uniting it with the honor of civil governor, and formed an alliance with the Romans, B.C. 161. Jonathan being slain at Ptolemais, by the treachery of Tryphon, who had usurped the throne of Syria, Simon was chosen to succeed him, B.C. 144, and after a reformation at Jerusalem he rendered the Jews independent of foreign nations. Having made a tour through the cities of Judea, for the purpose of promoting their peace and

order, his son-in-law, Ptolemy, entertained him in his castle Dochus, at Jericho, and murdered him, with his sons Judas and Mattathias, B.C. 135.

Simon was succeeded in the government and priesthood by his son John Hyrcanus, who extended his authority to several adjacent provinces; he destroyed the Samaritan temple on Mount Gerizim B.C. 130, after it had stood two hundred years, and compelled the Idumeans to embrace the Jewish religion. He renewed the alliance with the Romans, by which he secured considerable advantages for his nation, and died B.C. 107, leaving the sovereignty and priesthood to his son Aristobulus. This prince raised Judea again into a monarchy, and was the first after the captivity who assumed to himself the title of king. He was succeeded by his son Alexander Janneus, who compelled the Philistines to embrace the profession of the Jewish faith, B.C. 97. He reigned twenty-seven years, and died through intemperance B.C. 79.

The Roman alliance was found to be prejudicial to the interest of the Jews, who suffered much through the civil discords of Rome. The royal and pontifical dignity became a subject of violent contention, and the assistance of the Romans being called in by Aristobulus, against his elder brother, Hyrcanus, Pompey seated Hyrcanus on the throne, but made Judea a tributary province of the Roman empire, B.C. 63. Pompey, with some of his officers, impiously entered into the holy of holies, and Crassus, governor of Syria, pillaged the temple of ten thousand talents of silver, B.C. 54.

Soon after, Antipater, a crafty nobleman of Idumea, by favor of Julius Cæsar, was made procurator of Judea, B.C. 47, while Hyrcanus retained the priesthood. Antipater was suc-

ceeded by his son Herod the Great, who, being assisted by Antony, the Roman triumvir, through much bloodshed obtained the royal dignity, B.C. 40. His authority was confirmed by Augustus Cæsar, B.C. 30, and he maintained his dignity with distinguished ability, but also with most atrocious cruelty. During his long reign he built many cities, and to ingratiate himself with the Jews he almost rebuilt their temple (Mark xiii, 1; John ii, 20). His inhuman barbarity toward the children of Bethlehem, in attempting to murder the infant Jesus, is recorded by the evangelist Matthew. Herod died soon after, suffering the most dreadful torments. Under the government of his sons Judea became more fully recognized as a Roman province. Shiloh came, and the sceptre departed from Judah (Genesis xlix, 10); the middle wall of partition between Jew and Gentile was broken down (Ephesians ii, 14); the dispensation of sovereign mercy to all nations was introduced, and after being under the government of Roman procurators for some years, the whole Jewish state, with its ceremonial and temple, was altogether subverted, A.D. 70, by Titus, the son of the emperor Vespasian, and the people scattered throughout the world as living monuments of the truth of Christianity.

PART III—THE NEW TESTAMENT.

Title of the New Testament.

THE title Testament, which is given more especially to this latter part of the Holy Scriptures, is taken from a Greek word which properly signifies covenant. It is translated testament in Matthew xxvi, 28, and Hebrews ix, 15-17; while in Hebrews viii, 7-9, and in most other places, it is translated covenant. The Christians in the primitive ages adopted the present title for this volume of the Scriptures because it records the free promises of God's covenant—mercy and grace.

The books of the New Testament are twenty-seven in number, and commonly classed in three divisions, namely, historical, doctrinal and prophetical. Of the first class are the Four Gospels and the Acts of the Apostles. The second includes twenty-one Epistles, or letters, which were addressed by the apostles to several of the first churches and to individual Christians. The book of Revelation constitutes the third division.

The term gospel is more generally applied to the writings of the four evangelists, containing the histories of the life and ministry, the death and resurrection, of Jesus Christ, but it is sometimes applied to the whole of the New Testament. The word gospel is formed from two old Saxon words, the first *God*, signifying good, and *spel*, a speech or tidings.

Language of the New Testament.

The language of the Old Testament is Hebrew: that of the New Testament is Greek. But it is important, for critical purposes, at least, to remember that the Greek of the New Testament is not classic, but Hellenistic,—that is, it was written by Jews who spoke Greek, but whose modes of thought were formed on Hebrew originals. It was likewise a mixture of several dialects, and there had been introduced into it, from a variety of sources, a considerable number of foreign words. Hence, to understand the original of the New Testament it is necessary not only to understand Greek, but to understand New Testament Greek. So essential is this knowledge that it has been said that a mere English reader, with his English Bible only before him, may understand the New Testament better than the scholar who brings to the investigation of a particular passage classical acquisitions only.

In the character of the original languages of the Bible, as in everything else pertaining to the plan of redemption, God's hand is to be reverently acknowledged. It was not by chance, but through the care of Him who sees the end from the beginning, that, as the Old Testament was written in Hebrew, so the New Testament was written in Greek. For the purpose of God now was to give forth a revelation, not intended for one particular people, but adapted to men universally. The Greek language was, at the time of our Lord's advent, far more widely diffused than any other. It was known and spoken throughout the Roman empire. That the Jews in particular were at this time well acquainted with

Greek rests on ample historical testimony. For two centuries before the Christian era the Septuagint version of the Old Testament had been in familiar use, and it is from this version that our Lord and His apostles most frequently quoted, as being more familiar to their hearers or readers than even the Hebrew itself. Besides, the Greek was a language of high cultivation and great flexibility—one in which shades of thought could be well and accurately defined. In the historical records of the Old Testament, and also in its poetic and prophetic parts, the Hebrew language was quite adequate. But for such compositions as the Epistle to the Romans, for example, the Greek afforded a much more perfect medium.

It must not be concluded from what has been said above that the inspired writers, while they agree in the general cast of their language, exhibit no varieties of style. They all write in Hebraic-Greek, but each of them is marked by his own peculiarities. The Hebrew element is more prominent in the writings of Matthew and Mark than in those of Luke and John. Luke has occasionally, as might be expected from his position and culture, passages of classic purity. St. Paul's style is entirely his own; full of Hebraisms, but various and rapid; evolving thought from thought, and quite unlike the sententious parallelisms of James and Jude. It has often been remarked that both the dialect in which the New Testament Scriptures are composed and the diversities of style which they exhibit are among the strongest proofs of the authenticity and genuineness of the several books.

It does not detract from the value of the foregoing considerations if, as is supposed by some, the Gospel according

to St. Matthew, being intended in the first instance for Jews, was originally written in Hebrew. If this supposition be correct, there is no doubt that the Gospel was afterward produced, probably by the apostle himself, in Greek.

Chronology of the New Testament.

The chronology of the New Testament, like that of the Old, is a subject of much interest, but also of considerable difficulty. It will be sufficient here to indicate the results which have been arrived at by recent and protracted inquiry.

The first question of interest, of course, is the year of our Lord's birth, and that is fixed with considerable certainty at A.U.C.* 749. As early as the third and fourth centuries the twenty-fifth of December was celebrated by the two chief sections of the church as the festival of His birth.

The baptism of Jesus occurred when He was "about thirty years of age" (Luke iii, 23), and then, or soon after, His public ministry commenced. On the duration of His ministry there is difference of opinion. The question turns upon the number of Passovers that the ministry covered. The first three evangelists seem to give events connected with only one passover; the last mentions three (John ii, 13, vi, 4, xiii, 1), and probably four (John v, 1). Ussher supposes that three only are mentioned, and hence he makes the duration of our Lord's ministry two and a half years. Greswell and Robinson suppose that four are mentioned, and they thus make His ministry, reckoning from the first passover,

* *Anno Urbis Conditæ*, or *Ab Urbe Condita*. In the year from the building of the city, *i.e.* Rome.

extend over three or three and a half years. The date of His death was probably A.U.C. 783. In any case, the day which we call Good Friday may be regarded without much doubt as the proper anniversary of His death. Easter Sunday is, consequently, the anniversary of His resurrection.

Accepting the view to be correct that our Lord's ministry extended over the longer of the periods above named, it may be useful to give, in a few sentences, the successive periods into which the events in the Saviour's history have been divided.

1. Events connected with the birth and childhood of our Lord, including the appearances of the angel to Zacharias and Mary, the birth of John the Baptist, the birth of Jesus and His circumcision, the flight into Egypt and the return, the visit of Jesus, when twelve years of age, to the feast of the passover at Jerusalem. This period is comprised within about thirteen and a half years.

2. The succeeding period, respecting which the Gospels give us no information, ending with the time when the Lord "began to be about thirty years of age."

3. The announcement and commencement of our Lord's public ministry, including the ministry of John the Baptist, the baptism of Christ, the temptation, the testimony of John to Jesus after the temptation was over, the marriage at Cana of Galilee. This period occupies about one year.

4. Our Lord's first passover, and the subsequent events until the second, including the early Judean ministry, the discourse with the Samaritan woman and the earlier ministry in Galilee. One year.

5. Our Lord's second passover, and the events subsequent

until the third, a period spent chiefly in the neighborhood of Capernaum. One year.

6. From the third passover during our Lord's ministry until His final departure from Galilee at the feast of tabernacles. Six months.

7. The feast of tabernacles, and the subsequent events until our Lord's arrival at Bethany, six days before the fourth passover. Six months, less one week.

8. Our Lord's public entry into Jerusalem, and the subsequent occurrences before the fourth passover. Five days.

9. The fourth passover, our Lord's Passion, and the accompanying events, including the crucifixion, until the end of the Jewish Sabbath. Two days.

10. Our Lord's resurrection, His subsequent appearances, and His ascension. Forty days.

Thus the chronology of the Gospels is concerned with a period of from thirty-four to thirty-five years.

The chronology of the Acts and the Epistles is second in interest only to that of the Gospels. The whole period included in the Acts is probably about thirty-three years. The martyrdom of Stephen occurred about six years after the ascension of our Lord. We have seen already that the conversion of St. Paul is to be fixed at about one year after the death of Stephen. Between St. Paul's conversion and his first visit to Jerusalem there occurred a period of three years (Galatians i, 18). In the fourteenth year—after the same event, probably—he visited Jerusalem a third time (Acts xv, 2; Galatians ii, 1), a second visit having been paid just before the death of Herod Agrippa (Acts xi, 30, xii, 23). After the third visit we read of two other visits (Acts xviii

18, 21, xx, 16). In the interval he had spent nearly three years in Ephesus (Acts xx, 31), a year and a half at Corinth (Acts xviii, 11), three months in Greece (Acts xx, 3), and twice he had gone through a large part of Asia Minor, Macedonia and Greece. After the fifth visit to Jerusalem he was imprisoned two years. Felix was then recalled, and St. Paul was sent to Rome, where he lived and preached two whole years in his own hired house, "no man forbidding him" (Acts xxviii, 30, 31). These facts, with others of a minute and comparatively trivial kind, fix the dates of the whole narrative. Herod Agrippa died, according to Josephus, A.D. 44. Felix lost his procuratorship, according to the same authority, A.D. 60. Paul, moreover, must have reached Rome about A.D. 61, for in A.D. 64 the persecution of the Christians under Nero began, and after that time no such security as that which Luke speaks of could have been possible. The martyrdom of St. Paul is usually fixed at A.D. 66 or 67, and that of St. Peter is stated by tradition to have occurred a short time before.

Chronological Order of the Books of the New Testament.

BOOK.	AUTHOR.	WHERE WRITTEN.	FOR WHOM WRITTEN.	DATE, A. D.
Matthew, in Hebrew (?)	Matthew	Judea	Hebrew Christians	38 (?)
I Thessalonians	Paul	Corinth	Gentile Christians	52.
II Thessalonians	Paul	Corinth	Gentile Christians	52.
Galatians	Paul	Corinth	Gentile Christians	53.
I Corinthians	Paul	Ephesus	Gentile Christians	57.
II Corinthians	Paul	Macedonia	Gentile Christians	58.
Romans	Paul	Corinth	Gentile Christians	58.
Matthew, in Greek	Matthew	Judea	Hebrew Christians	60.
James	James	Judea	Hebrew Christians	60.
Mark	Mark	Rome	Gentile Christians	61.
Ephesians	Paul	Rome	Gentile Christians	61.

CHRONOLOGICAL ORDER OF THE BOOKS OF THE NEW TESTAMENT—CONTINUED.

BOOK.	AUTHOR.	WHERE WRITTEN.	FOR WHOM WRITTEN.	DATE, A. D.
Colossians	Paul	Rome	Gentile Christians.	62.
Philemon	Paul	Rome	Philemon	62.
Philippians	Paul	Rome	Gentile Christians.	63.
Hebrews	Paul (?) ..	Italy	Hebrew Christians.	63.
Luke	Luke	Greece (?) ..	Theophilus	63.
Acts	Luke	Greece (?) ..	Theophilus	64.
I Peter	Peter	Babylon	General	64.
II Peter	Peter	Babylon	General	65.
I Timothy	Paul	Macedonia.	Timothy	64.
Titus	Paul	Macedonia.	Titus	64.
II Timothy	Paul	Rome	Timothy	65.
Jude	Jude	Unknown.	General	65.
I John	John	Ephesus	General :	68.
II John	John	Ephesus	The Elect Lady ..	69.
III John	John	Ephesus	Gaius	69.
Revelation	John	Patmos (?) ..	Seven Churches ..	97.
John	John	Ephesus	General	98.

Special Prayers in the New Testament.

SCRIPTURE NAME.	RECORDED.	SUBJECT.
Apostles	Acts i, 24	On choosing an apostle.
Early Church	Acts iv, 24	For support under persecution.
Jesus	Matt. xi, 25, 26.	Thanksgiving.
Jesus	John xi, 41, 42.	Thanksgiving for accepted prayer.
Jesus	John xii, 27	Imploring his Father's aid.
Jesus	John xvii.	For himself, his apostles, and all believers: for unity.
Jesus	Matt. xxvi, 39, Luke xxii, 42.	Under suffering in Gethsemane.
Jesus	Luke xxiii, 34.	For his murderers. [tion.
Jesus	Matt. xxvii, 46.	Under suspension of divine consol.
Lord's prayer	Matt. vi, 9, { Luke xi, 2, }	The model of supplication for relief of human needs.
Penitent thief	Luke xxiii, 42.	To be remembered by Jesus.
Pharisee's prayer.	Luke xviii, 11.	Thanksgiving for his righteousness.
Publican's prayer.	Luke xviii, 13.	For divine mercy.
Stephen	Acts vii, 59, 60.	Commendation of his soul; forgive- ness of his murderers.

The Miracles of Christ,

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLE.	PLACE.	REFERENCE.
Turns water into wine	Cana	John ii, 1-11.
Cures the nobleman's son of Capernaum	"	" iv, 46-54.
Causes the miraculous draught of fishes	Sea of Galilee.	Luke v, 1-11.
Cures a demoniac	Capernaum ..	Mark i, 22-28.
Heals Peter's wife's mother of a fever	"	" i, 30, 31.
Heals a leper	"	" i, 40-45.
Heals the centurion's servant	"	Matt. viii, 5-13.
Raises the widow's son	Nain	Luke vii, 11-17.
Calms the tempest	Sea of Galilee.	Matt. viii, 23-27.
Cures the demoniacs of Gadara	Gadara	" viii, 28-34.
Cures a man of the palsy	Capernaum ..	" ix, 1-8.
Restores to life the daughter of Jairus	"	" ix, 18-26.
Cures a woman of a bloody flux	"	Luke viii, 43-48.
Restores to sight two blind men	"	Matt. ix, 27-31.
Heals one possessed of a dumb spirit	"	" ix, 32, 33.
Cures an infirm man at Bethesda ..	Jerusalem ..	John v, 1-9.
Cures a man with a withered hand ..	Judea	Matt. xii, 10-13.
Cures a demoniac	Capernaum ..	" xii, 22, 23.
Feeds miraculously five thousand ..	Decapolis ..	" xiv, xv, 21.
Heals woman of Canaan's daughter ..	Near Tyre ..	" xv, 22-28.
Heals a man who was deaf and dumb ..	Decapolis ..	Mark vii, 31-37.
Feeds miraculously four thousand ..	"	Matt. xv, 32-39.
Gives sight to a blind man	Bethsaida ..	Mark xiii, 22-26.
Cures a boy possessed of a devil	Tabor	Matt. xvii, 14-21.
Restores to sight a man born blind ..	Jerusalem ..	John ix.
Heals a woman under an infirmity eighteen years	Galilee	Luke xiii, 11-17.
Cures a dropsy	"	" xiv, 1-6.
Cleanses ten lepers	Samaria	" xvii, 11-19.
Raises Lazarus from the dead	Bethany	John xi.
Restores to sight two blind men	Jericho	Matt. xx, 30-34.
Blasts the fig-tree	Olivet	" xxi, 18-22.
Heals the ear of Malchus	Gethsemane ..	Luke xxii, 50, 51.
Causes the miraculous draught of fishes	Sea of Galilee.	John xxi, 1-14.

The Parables of Jesus,

ARRANGED IN CHRONOLOGICAL ORDER.

PARABLE.	PLACE.	REFERENCE.
Sower	Capernaum...	Matt. xiii, 1-23.
Tares	"	" xiii, 24-30, 36-43.
Seed springing up imperfectly	"Mark iv, 26-29.
Grain of mustard seed	"Matt. xii, 31-32.
Leaven	"	" xiii, 33.
Found treasure	"	" xiii, 44.
Precious pearl	"	" xiii, 45, 46.
Net	"	" xiii, 47-50.
Two debtors	"Luke vii, 36-50.
Unmerciful servant	"Matt. xviii, 23-35.
Samaritan	Near Jericho..	Luke x, 25-37.
Rich fool	Galilee.....	" xii, 16-21.
Servants who waited for their Lord	"	" xii, 35-48.
Barren fig-tree	"	" xiii, 6-9.
Lost sheep	"	" xv, 3-7.
Lost piece of money	"	" xv, 8-10.
Prodigal son	"	" xv, 11-32.
Dishonest steward	"	" xvi, 1-12.
Rich man and Lazarus	"	" xvi, 19-31.
Unjust judge	Paræa	" xviii, 1-8.
Pharisee and publican	"	" xviii, 9-14.
Laborers in the vineyard	"	Matt. xx, 1-16.
Pounds	Jericho.....	Luke xix, 12-27.
Two sons	Jerusalem ...	Matt. xxi, 28-32.
Vineyard	"	" xxi, 33-46.
Marriage feast	"	" xxii, 1-14.
Virgins	"	" xxv, 1-13.
Talents	"	" xxv, 14-30.
Sheep and the goats	"	" xxv, 31-46.

The Discourses of Jesus,

ARRANGED IN CHRONOLOGICAL ORDER.

DISCOURSE.	PLACE.	REFERENCE.
Conversation with Nicodemus.....	Jerusalem	John iii, 1-21.
Conversation with woman of Samaria.	Sychar	" iv, 1-42.
Discourse in synagogue of Nazareth.	Nazareth	Luke iv, 16-31.
Sermon on the mount	"	Matt. v, vii.
Instruction to the apostles.....	Galilee.....	" x.
Denunciations against Chorazin, etc.	"	" xi, 20-24.
Discourse on healing of infirm man.	Jerusalem	John v.
Discourse concerning disciples plucking corn on the Sabbath.....	Judea	Matt. xii, 1-8.
Reputation of his working miracles by the agency of Beelzebub	Capernaum... ..	" xii, 22-37.
Discourse on the bread of life	"	John vii.
Discourse about internal purity.....	"	Matt. xv, 1-20.
Discourse against giving or taking offense, and concerning forgiveness of injuries	"	" xviii.
Discourse at the feast of tabernacles.	Jerusalem	John vii.
Discourse on woman taken in adultery	"	" viii, i, ii,
Discourse concerning the sheep	"	" x.
Denunciations against the Scribes and Pharisees.....	Paræa	Luke xi, 29-36.
Discourse concerning humility and prudence	Galilee.....	" xiv, 7-14.
Directions how to attain heaven	Paræa	Matt. xix, 16-30.
Discourse concerning his sufferings.	Jerusalem	" xx, 17-19.
Denunciation against the Pharisees .	"	" xxiii.
Prediction of the destruction of Jerusalem	"	" xxiv.
The consolatory discourse.....	"	John xv, xvii.
Discourse as he went to Gethsemane	"	Matt. xxvi, 31-36.
Discourse to the disciples before his ascension	"	" xxviii, 16-23.

Names and Titles applied to Christ in the Bible.

The following names or titles of our Lord and Saviour Jesus Christ are to be found in the Scriptures of the Old and New Testament:

- | | |
|--|--|
| <p>Adam, I Cor. xv, 45.
 Advocate, I John ii, 1.
 Almighty, Rev. i, 8.
 Alpha and Omega, Rev. i, 8.
 Amen, Rev. iii, 14.
 Angel of the Lord, Gen. xvi, 7-11.
 Anointed, Ps. ii, 2.
 Apostle, Heb. iii, 1.
 Arm of the Lord, Isa. li, 9, 10.
 Author of Eternal Salvation, Heb. v, 9.
 Author of Faith, Heb. xii, 2.
 Beginning and End, Rev. xxii, 13.
 Beginning of Creation of God, Rev. iii, 14.
 Beloved, Matt. xii, 18.
 Beloved Son, Matt. iii, 17; Luke iii, 22.
 Blessed and Only Potentate, I Tim. vi, 15.
 Branch, Zech. vi, 12.
 Branch of Righteousness, Jer. xxxiii, 15.
 Bread, John vi, 41.
 Bread from Heaven, John vi, 51.
 Bread of God, John vi, 33.
 Bread of Life, John vi, 35.
 Bright and Morning Star, Rev. xxii, 16.
 Brightness of Father's Glory, Heb. i, 3.
 Captain of Salvation, Heb. ii, 10.
 Carpenter, Mark vi, 3.
 Carpenter's Son, Matt. xiii, 55.
 Chief Corner Stone, I Peter ii, 6.
 Chiefest among Ten Thousand, Song of Solomon v, 10.</p> | <p>Child, Isa. ix, 6.
 Child Jesus, Luke ii, 27, 43.
 Chosen of God, I Peter ii, 4.
 Christ, John vi, 69.
 Christ, a King, Luke xxiii, 2.
 Christ Jesus, Heb. iii, 1.
 Christ Jesus our Lord, I Tim. i, 12.
 Christ of God, Luke ix, 20.
 Christ, the Chosen of God, Luke xxiii, 35.
 Christ the Lord, Luke ii, 11.
 Christ, the Son of God, Acts ix, 20.
 Christ, Son of the Blessed, Mark xiv, 61.
 Commander, Isa. lv, 4.
 Consolation of Israel, Luke ii, 25.
 Corner Stone, Isa. xxviii, 16.
 Counsellor, Isa. ix, 6.
 Covenant, Isa. xlii, 6.
 David, their King, Jer. xxx, 9.
 Day-Spring, Luke i, 78.
 Deliverer, Rom. xi, 26.
 Desire of All Nations, Hag. ii, 6.
 Door, John x, 9.
 Door of the Sheep, John x, 7.
 Elect, Isa. xlii, 1.
 Emmanuel, Matt. i, 23.
 Ensign, Isa. xi, 10.
 Everlasting Father, Isa. ix, 6.
 Faithful and True, Rev. xix, 11.
 Faithful Witness, Rev. i, 5.
 Faithful and True Witness, Rev. iii, 14.
 Finisher of Faith, Heb. xii, 2.
 First and Last, Rev. xxii, 13, i, 17.
 First Begotten, Heb. i, 6.</p> |
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NAMES AND TITLES OF CHRIST—CONTINUED.

- First Begotten of the dead, Rev. i, 5.
 First-born among brethren, Rom. viii, 29.
 First-born from the dead, Col. i, 18.
 First-born of every creature, Col. i, 15.
 First Fruits, I Cor. xv, 20.
 Forerunner, Heb. vi, 20.
 Foundation, I Cor. iii, 11.
 Fountain Opened, Zech. xiii, 1.
 Friend of Sinners, Matt. xi, 19.
 Gift of God, John iv, 10.
 Glory of Israel, Luke ii, 32.
 God blessed forever, Rom. ix, 5.
 God manifest in the flesh, I Tim. iii, 16.
 God of Israel, the Saviour, Isa. xlv, 15.
 God of the whole earth, Isa. liv, 5.
 God our Saviour, I Tim. ii, 3.
 God's dear Son, Col. i, 13.
 God with us, Matt. i, 23.
 Good Master, Matt. xix, 16.
 Governor, Matt. ii, 6.
 Great Shepherd of the Sheep, Heb. xiii, 20.
 Head of every man, I Cor. xi, 3.
 Head of the Church, Col. i, 18.
 Head of the Corner, Matt. xxi, 42.
 Heir of all things, Heb. i, 1, 2.
 High Priest, Heb. iii, 1.
 High Priest of good things to come, Heb. ix, 11.
 Holy Child Jesus, Acts iv, 30.
 Holy One, Ps. xvi, 10.
 Holy One of God, Mark i, 24.
 Holy One of Israel, Isa. xli, 14, liv, 5.
 Holy Thing, Luke i, 35.
 Hope, Our, I Tim. i, 1.
 Horn of Salvation, Luke i, 69.
 I AM, John viii, 58.
 Image, express, of God's person, Heb. i, 3.
 Image of God, II Cor. iv, 4.
 Immanuel, Isa. vii, 14.
 Jesus, Matt. i, 21.
 Jesus Christ, Matt. i, 1.
 Jesus Christ, our Saviour, Tit. iii, 6.
 Jesus of Nazareth, Mark i, 24.
 Jesus of Nazareth, the King of the Jews, John xix, 19.
 Jesus, the King of the Jews, Matt. xxvii, 37.
 Jesus, the Son of God, Heb. iv, 14.
 Jesus, the Son of Joseph, John vi, 42.
 Judge, Acts x, 42.
 Just, Acts iii, 14.
 Just Man, Matt. xxvii, 19.
 Just One, Acts vii, 52.
 Just Person, Matt. xxvii, 24.
 King, Luke xix, 38.
 King of Glory, Ps. xxiv, 7-10.
 King of Israel, John i, 49.
 King of Kings, I Tim. vi, 15.
 King of the Jews, Matt. ii, 2.
 King of Zion, Matt. xxi, 5.
 King over all the earth, Zech. xiv, 9.
 Lamb, Rev. v, 6.
 Lamb of God, John i, 29, 36.
 Lamb that was slain, Rev. v, 12.
 Leader, Isa. lv, 4.
 Life, John xiv, 6.
 Life, Our, Col. iii, 4.
 Light, Everlasting, Isa. lx, 20.
 Light of the world, John viii, 12.
 Light to the Gentiles, Isa. xlii, 6.
 Light, True, John i, 9.
 Lion of the tribe of Judah, Rev. v, 5.
 Living Bread, John vi, 51.

NAMES AND TITLES OF CHRIST—CONTINUED.

- Living Stone, I Peter ii, 4.
 Lord, Matt. xxii, 43.
 Lord and Saviour Jesus Christ
 II Peter i, 11.
 Lord Christ, Col. iii, 24.
 Lord from Heaven, I Cor. xv, 47.
 Lord Jesus, Acts vii, 59.
 Lord Jesus Christ, II Thes. iii, 6.
 Lord Jesus Christ our Saviour,
 Tit. i, 4.
 Lord of All, Acts x, 36.
 Lord of Glory, James ii, 1.
 Lord of Hosts, Isa. xlv, 6.
 Lord of Lords, Rev. xix, 16.
 Lord, Mighty in Battle, Ps. xxiv, 8.
 Lord of the dead and living, Rom.
 xiv, 9.
 Lord of the Sabbath, Mark ii, 28.
 Lord over All, Rom. x, 12.
 Lord's Christ, Luke ii, 26.
 Lord, Strong and Mighty, Ps.
 xxiv, 8.
 Lord, The, our Righteousness,
 Jer. xxiii, 6.
 Lord, your Holy One, Isa. xliii, 15.
 Lord, your Redeemer, Isa. xliii, 14.
 Man, Mark xv, 39.
 Man Christ Jesus, I Tim. ii, 5.
 Man of Sorrows, Isa. liii, 3.
 Master, Matt. xxiii, 10.
 Mediator, I Tim. ii, 5.
 Mediator of the New Covenant,
 Heb. xii, 24.
 Messenger of the Covenant, Mal.
 iii, 1.
 Messiah, the Prince, Dan. ix, 25.
 Messias, John i, 41.
 Mighty God, Isa. ix, 6.
 Mighty One of Israel, Isa. xxx, 29.
 Mighty One of Jacob, Isa. xlix, 26.
 Mighty to save, Isa. lxiii, 1.
 Morning Star, Rev. xxii, 16.
 Most Holy, Dan. ix, 24.
 Most Mighty, Ps. xlv, 3.
 Nazarene, Matt. ii, 23.
 Offspring of David, Rev. xxii, 16.
 Only-Begotten of the Father,
 John i, 14.
 Only-Begotten Son, John i, 18.
 Passover, I Cor. v, 7.
 Plant of Renown, Ezek. xxxiv, 29.
 Potentate, Only, I Tim. vi, 15.
 Power of God, I Cor. i, 24.
 Precious Corner Stone, Isa. xxviii,
 16.
 Priest, Heb. vii, 17.
 Prince, Acts v, 31.
 Prince of Life, Acts iii, 15.
 Prince of Peace, Isa. ix, 6.
 Prince of the Kings of the Earth,
 Rev. i, 5.
 Prophet, John vi, 14.
 Propitiation, I John ii, 2.
 Rabbi, John i, 49.
 Rabboni, John xx, 16.
 Redeemer, Job xix, 25.
 Redemption, I Cor. i, 30.
 Resurrection, John xi, 25.
 Righteous Branch, Jer. xxiii, 5.
 Righteous Judge, II Tim. iv, 8.
 Righteous Servant, Isa. liii, 11.
 Righteousness, I Cor. i, 30.
 Rock, I Cor. x, 4.
 Rock of Offense, I Peter ii, 8.
 Root of David, Rev. v, 5.
 Root of Jesse, Rom. xv, 12.
 Rose of Sharon, S. of Sol. ii, 1.
 Ruler in Israel, Micah v. 2.
 Sanctification, I Cor. i, 30.
 Saviour, Luke ii, 11.
 Saviour of the body, Eph. v, 23.
 Saviour of the world, I John iv, 14.
 Sceptre, Num. xxiv, 17.
 Second Man, I Cor. xv, 47.

NAMES AND TITLES OF CHRIST—CONTINUED.

Seed of David, II Tim. ii, 8.	Sure Foundation, Isa. xxviii, 16.
Seed of the woman, Gen. iii, 15.	Surety of a better testament, Heb. vii, 22.
Servant, Matt. xii, 18.	Teacher, John iii, 2.
Servant of Rulers, Isa. xlix, 7.	The Beloved, Eph. i, 6.
Shepherd and Bishop of Souls, I Peter ii, 25.	The Man, John xix, 5.
Shepherd, Chief, I Peter v, 4.	The Only Wise God, our Saviour, Jude 25.
Shepherd, Good, John x, 11.	Tried Stone, Isa. xxviii, 16.
Shepherd, Great, Heb. xiii, 20.	True, Rev. xix, 11.
Shepherd of Israel, Ps. lxxx, 1.	True God, I John v, 20.
Shiloh, Gen. xlix, 10.	True Vine, John xv, 1.
Son Jesus Christ, I John iii, 23.	Truth, John xiv, 6.
Son of David, Matt. xxi, 9.	Unspeakable Gift, II Cor. ix, 15.
Son of God, Rev. ii, 18.	Very Christ, Acts ix, 22.
Son of Joseph, Luke iii, 23.	Vine, John xv, 5.
Son of Man, John iii, 13.	Way, John xiv, 6.
Son of Mary, Mark vi, 3.	Which is, which was, which is to come, Rev. i, 4.
Son of the Blessed, Mark xiv, 61.	Wisdom of God, I Cor. i, 24.
Son of the Father, II John i, 3.	Wisdom, Our, I Cor. i, 30.
Son of the Highest, Luke i, 32.	Witness to the People, John xviii, 37.
Son of the Living God, Matt. xvi, 16.	Wonderful, Isa. ix, 6.
Son of the Most High God, Mark v, 7.	Word, John i, 1.
Stone, Matt. xxi, 42.	Word of God, Rev. xix, 13.
Stone of Stumbling, I Peter ii, 8.	Word of Life, I John i, 1.
Sun of Righteousness, Mal. iv, 2.	Young Child, Matt. ii, 8, 13.

Supposed Chronology of the Acts and Epistles.

A. U. C.	A. D.	
(Tiberius.) 30		Introduction to the Acts of the Apostles (i, 1-14).
783-788	30-35	Events till the appointment of deacons (i, 15, vi, 6).
	35-40	Events till the conversion of Cornelius (vi, 7, x)
(Caligula.) 40-43		Events till the establishment of the church at Antioch (xi, 1-26).
	43-46	Events till the end of Paul's first missionary journey (xi, 27, xiv, 28).
(Claudius.) 46-54		Events till the end of Paul's second missionary journey (xv, 11, xviii, 22).

SUPPOSED CHRONOLOGY OF THE ACTS AND
EPISTLES—CONTINUED.

EPISTLES: I Thes. (52); II Thes. (53).

A. U. C.	A. D.	
(Nero.)	55-60	Events till the end of Paul's third missionary journey (xviii, 23, xxvi).

EPISTLES: I Cor. (57); II Cor., Gal. (57); Rom. (58).

814-816	60-63	Paul's imprisonment at Cæsarea and voyage to Rome (xxvii, xxviii).
(Nero.)	61	James' General Epistle to Jewish Christians.
	62	Paul writes his Epistle to Ephesians.
		Timothy and Epaphroditus arrive at Rome, bringing tidings from Colosse (Col. i, 1-7).
		Paul's Epistle to Colossians.
		Paul's Epistle to Philemon on behalf of Onesimus, his runaway slave.
	63	Paul's Epistle to the Philippians.
	63	Paul's Epistle to the Hebrews, explaining how the Old Dispensation is developed into the New.
		Timothy liberated (Heb. xiii).
	63	Paul visits Crete; leaves Titus in charge of church there.
	63	Peter writes his first Epistle to Jews and Gentiles scattered abroad and persecuted.
	64	Paul goes to Macedonia.
	64	Paul writes first Epistle to Timothy, at Ephesus (I Tim. i, vi).
		Paul writes Epistle to Titus.
		Paul winters at Nicopolis, Dalmatia, Troas.
	65 (?)	Jude writes his Epistle.
	65	Peter writes his second Epistle to Jewish and Gentile Christians scattered through Pontus.
	65	Paul's second imprisonment in Rome; tried before Nero.
820	66	Paul's second Epistle to Timothy, summoning him to Rome.
		Paul's martyrdom. Peter's martyrdom at Rome.
825	71	Destruction of Jerusalem by Titus.
		John writes his three Epistles.
	75 (?)	Jude writes his Epistle.
850	96	John writes the Book of Revelation.
	97	John writes his Gospel.

Miracles Recorded in the Acts of the Apostles.

MIRACLE.	PLACE.	REFERENCE.
Peter heals a lame man	Jerusalem.....	
Ananias and Saphira struck dead.	"	Acts iii, 1-11.
Apostles perform many wonders .	"	" v, 1-10.
Peter and John communicate the Holy Ghost	Samaria	" v, 12-16.
Peter heals Eneas of a palsy	Lydda.....	" viii, 14-17.
Peter raises Tabitha, or Dorcas, to life	Joppa	" ix, 33, 34.
Peter delivered out of prison by an angel	Jerusalem.....	" ix, 37-41.
God smites Herod so that he dies.	"	" xii, 7-17.
Elymas, the sorcerer, smitten with blindness.....	Paphos	" xiii, 7-11.
Paul converted	Road to Damascus	" ix, 1-9.
Paul heals a cripple	Lystra.....	" xiv, 8-10.
Paul casts out a spirit of divination.	Phillippi.....	" xvi, 17-18.
Paul and Silas' prison doors opened by an earthquake	"	" xvi, 25, 27.
Paul communicates the Holy Ghost.....	Corinth.....	" xix, 1-7.
Paul heals multitudes	"	" xix, 11-12.
Paul restores Eutychus to life....	Troas	" xx, 9-12.
Paul shakes off the viper	Melita.....	" xxviii, 3-7.
Paul heals the father of Publius, and others.....	"	" xxviii, 7-9.

Crucifixion.

Crucifixion was a punishment which the ancients inflicted only upon the most notorious criminals and malefactors, and it included every idea and circumstance of lingering torture, odium, disgrace and public scandal; hence St. Paul takes occasion to magnify the exceeding great love of our Redeemer, *in that while we were yet sinners Christ died for us,*

and for the joy that was set before Him endured the cross, despising the shame and ignominy attached to it (Romans v, 8; Hebrews xii, 2). In this punishment the cross was made of two beams, either crossing at the top, at right angles, or in the middle of their length, like an X. Our Lord appears to have been crucified on a cross of the former kind. The horror of crucifixion will be evident when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet and by the projecting piece in the middle of the cross) until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture for several days. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird. This mode of executing criminals obtained among various ancient nations, especially among the Romans, by whom it was inflicted chiefly on vile, worthless and incorrigible slaves. In reference to this, the apostle, describing the condescension of Jesus and His submission to this most opprobrious death, represents Him as taking upon Himself the form of a servant (Philippians ii, 7, 8), and becoming obedient to death, even the death of the cross. All the circumstances attending the crucifixion of Jesus Christ, as related in the Four Gospels, agree with the accounts given of this punishment by Greek and Roman authors.

Pilate's Death Sentence of Christ.

Sentence pronounced by Pontius Pilate, intendant of the lower province of Galilee, that Jesus of Nazareth shall suffer death by the cross:

In the seventeenth year of the reign of the Emperor Tiberius, and on the twenty-fourth day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, then intendant of the province of Lower Galilee, sitting to judgment in the presidential seat of the prætor, sentenced Jesus of Nazareth to death on a cross, between robbers, as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls Himself the Son of God.
5. He calls Himself falsely the King of Israel.
6. He went into the temple followed by a multitude carrying palms in their hands.

Orders from the first centurion, Quirrilus Cornelius, to bring them to the place of execution:

Forbid all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution of Jesus are:

1. Daniel Robani, Pharisee.
2. John Zorababel.
3. Rephael Robani.
4. Capet.

Jesus to be taken out of Jerusalem through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the commission of arts in the French army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the place might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by the member of arts. Denon had a *facsimile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the Gospel.

The Resurrection of Christ.

This is one of the sublimest facts in the gospel history. It is a great hinge truth. It is the climax of miracle. It is the dynamic element of evangelization. It was the irresistible argument of the apostles. It made Christ crucified the Son of God with power. An enthusiastic preacher calls it "God's amen, and the hallelujah of humanity." The chief

priests and Pharisees seem to have feared the predicted rising of Jesus more than they had His wonderful life. But the scene transpired, as do all God's plans and purposes, to the discomfiture of His enemies. That Sunday morning of the passover was the brightest that ever dawned upon our world. For it witnessed the resurrection of the Saviour, and was hence consecrated as the christian Sabbath—a perpetual memorial day of the completed work of redemption. Did not the creation wear a brighter smile that morning, and every one of its myriad flowers sparkle as with a celestial hue? We know that bright angels visited the earth and spoke of the glorious event.

Christ's resurrection was the verification of His own words. He could fulfill His predictions. How assuring, therefore, are all the gracious words that fell from His lips. Underneath every invitation is the divine sincerity. Sustaining and accomplishing every promise is the power of the Highest.

The resurrection of Christ proved Him the Messiah. No other teacher or prophet could thus triumph over death and the grave. He came out of the silence of the dead, and from the sealed tomb prison, with the inherent energy of God—Himself the resurrection and the life. His triumph was unique and unparalleled. Glorious it is to follow such a leader and trust such a conqueror!

Christ's resurrection confirmed the faith of the early saints and realized their hope of eternal blessedness. It is also the pledge and promise of the resurrection of all His disciples. His is the type of ours. How inspiring to the believer! Death is disarmed; the grave is hallowed. The vine has gone up—the branches will follow.

We look upon the grassy mounds where dear dust reposes, and the eye of faith sees them changed into a field sown with the seed of immortality. Though sown amid mourners' tears the harvest shall be amid angel's joys, and instead of the perishing body we gave back to the earth shall come forth the noble, radiant, immortal form.

Harmony of our Lord's Resurrection.

FACT.	MATTHEW.	MARK.	LUKE.	JOHN.
1.....	xxviii, 1.....	xvi, 1, 4.....	xxiv, 1, 2.....	xx, 1.
2.....	Omitted	Omitted	Omitted	xx, 2-10.
3.....	xxviii, 5, 7.....	xvi, 5-7.....	xxiv, 4-8.....	xx, 11-13.
4.....	xxviii, 7.....	xvi, 8-11.....	xxiv, 9-10.....	xx, 14-18.
5.....	Omitted	Omitted	xxiv, 12.....	Omitted.
6.....	Omitted	xvi, 12, 13.....	xxiv, 13-35.....	Omitted.
7.....	xxviii, 16, 17.....	xvi, 14, 15.....	xxiv, 36.....	xx, 19.

The leading facts are here reduced to seven, which are marked with numerical letters, 1, 2, etc. On No. 1 it may be proper to remark that on comparing the different evangelists it seems that the women did not come all to the sepulchre at one time, but some at daybreak and the other women not till sunrise. None of them seem to have been aware that Nicodemus had brought spices on the night before, or that the sepulchre had been sealed and guarded. On fact 3 we may remark that Matthew and Mark mention the appearance of *one* angel, Luke and John *two*. Perhaps one only spoke and appeared the principal.

Geography of the Gospels.

ABILENE (a grassy domain). A small territory, south of Baalbec, the precise limits of which are unknown. It took its name from its principal town, Abila. It formed part of Cœlo-Syria, between Libanus and Ante-Libanus, and north-west of Damascus. Luke iii, 1.

ARIMATHEA (an elevated place). Supposed by Eusebius and Jerome to be the same place as Ramathaim (I Samuel i, 19). Its exact position has not as yet been ascertained, but many suppose that the present Ramleh occupies the site. Matthew xxvii, 57.

BETHABARA (a place of passage). A ford across the Jordan. There were several fording-places along the river, all known by this name. The ford mentioned in John i, 28, it is thought, was a few miles distant from Scythopolis—the ancient Bethsban. There was also a ford opposite Jericho (Judges vii, 24).

BETHANY (place of dates). At one place near the Jordan, and bearing this name, John received the multitudes who flocked to his baptism. Another Bethany, distant from Jerusalem about two miles, the residence of Mary and Martha and their brother Lazarus. John xi, 1-16. Even now Bethany is thus described by travelers: "It is a lovely spot, though but a scene of ruin and poverty. The soil is good, but miserably neglected. The ravine in which it lies is terraced, and the terraces are covered with fruit trees or waving grain. It is overshadowed on the north and west by the Mount of Olives, and is in every respect a most charmingly secluded spot—a fitting place of quiet retirement such as Jesus sought when

He desired to escape from the angry Pharisees. Matthew xxvi, 6. See, also, Mark xiv, 3; John xii, 2; Matthew xxi, 17, and Mark xi, 11; also, Luke xxiv, 50.

BETHESDA (house of mercy). A pool, described as being near the sheep-gate of the city of Jerusalem, whose waters possessed strong healing properties. Near Bethlehem there is an excavation not unlike the pools of Solomon, which some suppose to be the basin referred to in John v, 1-8. It is situated south of St. Stephen's, or the sheep-gate, and is under the shade of the Mosque of Omar.

BETHLEHEM (house of bread). "The city of David." So called because it was the place of his birth. It was generally called Bethlehem-Judah, to distinguish it from another place of the same name in the tribe of Zebulon (Joshua ix, 15; Judges xii, 10). It is distant south of Jerusalem six miles. There has never been any doubt or dispute respecting its site. From the circumstance of its being the birth-place of "the holy child Jesus" pilgrims and tourists to the Holy Land from every clime and of every creed look upon their visit to Bethlehem as among the most interesting incidents of their journey. Luke iii, 1-7.

BETHPHAGE (place of figs). A hamlet or village situated on the west declivity of the Mount of Olives. Site unknown. Matthew xxi, 1; Luke xix, 29.

BETHSAIDA (place of fishing). There were two towns or fishing villages of this name, one in Galilee, on the western side of the Lake Tiberias, and not far distant from Capernaum (John i, 45, xii, 21; Mark viii, 23), the other in Decapolis, on the northeastern shore, near to where the Jordan enters the lake. It was enlarged and adorned by Philip the

tetrarch, who called it Julias, in honor of his wife, a daughter of the Emperor Augustus. Near here Jesus miraculously fed five thousand persons. Matthew xiv, 13-21; Mark vi, 30-44; Luke ix, 10-17; John vi, 1-13.

CANA OF GALILEE. Celebrated as being the scene of our Lord's first miracle (John ii, 1-11), and where he was waited on by messengers from the Roman centurion quartered at Capernaum (John iv, 43-54). One of the Nathanaels was born here (John xxi, 2). Its site has not been identified beyond dispute, for the traditional Cana, under the name of Kefr Keuna, is still an open question.

CAPERNAUM. Site not identified; but Dr. Robinson, who traveled much in the Holy Land, was fain to locate it at the northern extremity of a beautiful plain stretching from the western shore of the Lake of Tiberias. John ii, 12. To account for the difficulty in locating such an important city as it once was, refer to Matthew xi, 23. "Often as Capernaum is mentioned in the New Testament, as the residence of our Lord and the scene of His teaching and miracles, there yet occurs no specification of its local situation, except the notice that it lay upon the sea-coast, in the borders of Zebulon and Nephthalim."

CESAREA PHILIPPI. Anciently "Paneas," now "Banias," is a village at the foot of Lebanon, about fifteen miles from the northern extremity of Lake Tiberias. Matthew xvi, 13-20; Mark vii, 29. Here is one of the sources of the river Jordan. Philip the tetrarch embellished and enlarged it, and named it Cesarea, in honor of the emperor Tiberias; afterward, in compliment to Nero, it was called Neronias. Philippi was added to distinguish it from Cesarea, a seaport

on the Mediterranean Sea, which was frequently visited by the apostles. Acts viii, 40, ix, 30.

CHORAZIN. A town of Galilee a short distance north of the sea, or lake, of that name. It is mentioned in connection with Capernaum and Bethsaida. Matthew xi, 21; Luke x, 13. Its site is still undiscovered.

DALMANUTHA. A village west of the Sea of Tiberias, in the district of Magdala. Matthew xv, 39; Mark viii, 10.

MAGDALA (tower). A town on the western shore of Genesaret, the probable birthplace of Mary Magdalene—Mary of Magdala. After the destruction of Jerusalem by the Romans it became a seat of Jewish learning. Matthew xv, 39; Mark viii, 10.

EMMAUS (hot baths). This city was distant from Jerusalem about seven and a half miles. The site is now unknown. Luke xxiv, 13. Some are of opinion that it was on the site of Emmaus the Roman city called Nicopolis was afterward built, but this opinion is controverted.

ÆNON (fountain). According to Eusebius this place was distant northeast from Jerusalem about fifty miles, and about eight Roman miles south of Scythopolis. John iii, 23. It was contiguous to Salem, where there was much water—probably a fountain which sent forth numerous streams.

EPHRAIM (fruitfulness). A city in the mountainous country near the wilderness of Judea, at the edge of the tribe of Ephraim, distant from Jerusalem about eight miles. Its exact situation it is impossible to fix. John xi, 54.

GADARA—THE COUNTRY OF THE GADARENES—THE COUNTRY OF THE GERGESENES. “The reading here has been thought doubtful, the manuscripts fluctuating between

Gergesens, Gadarenes and Gerasenes. The weight of authority, as far as regards the number of manuscripts, is in favor of the first mentioned, which is the common reading." The place was not within the territory of Judea, but in that portion of the land once occupied by the two and a half tribes east of Jordan. Gadara, no doubt, was the principal city of the district, for Josephus calls it the metropolis of Perea. Gergesa was, probably, the nearer country town, and well enough known to the Jews, for whom Matthew wrote. Matthew viii, 28-33; Mark v, 1-14; Luke viii, 26-34.

GALILEE. A large and fertile territory forming the northern division of Palestine in the time of our Saviour. Between it and Judea lay the territory of Samaria. Galilee was divided into Upper and Lower Galilee. Upper, or the more northern division, bordered on the region of Tyre and Sidon, on the coast of the Mediterranean Sea, and extended eastward of the river Jordan. Lower Galilee was between the Mediterranean Sea and Lake Gennesaret. Galilee was extremely populous—said to contain 3,600,000 inhabitants at this time, among whom were Egyptians, Arabians, Phœnicians, etc., from which circumstance it was called Galilee of the Gentiles. Matthew iv, 12, 15; Luke iv, 14, etc.

SEA OF GALILEE. So called from the province which it watered (Matthew iv, 18); called the SEA OF TIBERIAS from a town of that name near the middle of its western shore (John vi, 1, xxi, 1), and THE SEA (Mark iii, 7-8). The extent of the lake is thus described by Dr. Robinson: "The distance in a straight line from the entrance of the Jordan in the north to its exit in the south cannot be more than eleven or twelve geographical miles, and the greatest breadth is not

far from six geographical miles, while the breadth opposite Tiberias is about five miles."

GETHSEMANE (oil valley or oil press). A small field or garden just outside Jerusalem, over the brook Kidron, and at the foot of the Mount of Olives. Its present condition is thus described by a recent traveler: "At the base of the Mount of Olives, just over the brook Kidron, where the road to Jericho joins that to Bethany, on your right hand, lies a bare and sterile plat of ground surrounded by a wall of unhewn stone. It is shaded by eight aged and gnarled olive trees, upon which the suns of many centuries have risen and set. It is a place of loneliness and seclusion—just such a spot as a soul desiring to be alone with God would choose when the shades of evening were gathered over it. Such is Gethsemane." Matthew xxvi, 36; Mark xiv, 32; John xviii, 1.

HILL COUNTRY OF JUDEA. The hilly district south of Jerusalem and Bethlehem, from the region around Hebron to the plain of Sharon. In that part where it is supposed Zecharias and Elizabeth lived is a city called Juttah, which is honored by tradition as being the birthplace of John. Luke i, 39.

HELL, or GEHENNA. Matthew v, 22. The place referred to is said to have been once a beautiful spot at the foot of Mount Moriah, lying partly in the valley of Jehoshaphat and partly in the valley of Hinnom, and watered by the river Siloam. It was called Tophet, because of the sacrifices that were offered there to Moloch by beat of drum, which in Hebrew is called toph. King Josiah defiled the place, and afterward it became the receptacle for all the refuse of the

city, and as much of the refuse was combustible it was enjoined to get rid of it by burning, hence GEHENNA-FIRE.

ITUREA. A district on the east side of the Jordan, so called from Jetur, one of the sons of Ishmael. Genesis xxv, 15; I Chronicles i, 31. It was taken from the descendants of Jetur by the tribes of Reuben and Gad and the half tribe of Manasseh. I Chronicles v, 19. It formed the tetrarchy of Philip, one of the sons of Herod the Great. Luke iii, 1.

JACOB'S WELL. Near to the city of Sychar (which see).

JERICHO was situated about twenty miles northeast of Jerusalem, in the way to Bethabara, the great ford over the Jordan. The road runs through a rocky and desert country, and in many places is fatiguingly steep and difficult. "It is so shut in by mountain heights and savage crags that in many parts scarcely can a breeze reach the traveler; and when the vertical sun sends down his beams into the narrow passage, the heat reflected from the chalky sides of the ravine scorches like a furnace." To add to these disadvantages the road was long infested by thieves and robbers. Luke x, 30-37, xviii, 35.

WILDERNESS OF JUDEA. A sparsely inhabited, partially cultivated, and a generally dry and barren tract of country, northeast of Jerusalem and north of the Dead Sea, and extending on both sides of the Jordan. Matthew iii, 1.

CEDRON, or KIDRON (the turbid). A mountain winter current which flows through the valley of Jehoshaphat, on the east of Jerusalem. While a few of the many recent travelers in Palestine have visited Kidron at a time favorable to see the rushing stream hasten past, the much larger number have only been able to report "A dry bed of a

winter torrent, bearing marks of being occasionally swept over by a large volume of water." John xviii, 1.

NAIN. A city in Galilee, in the plain of Esdraelon, and seated on the river Kishon, not far from Endor, a few miles south of Mount Tabor and near to the foot of Little Hermon. Nain is mentioned in Luke vii, 11, but nowhere else in the Scriptures. "No place in all this land," writes a traveler, "furnishes more remarkable illustrations of the sovereignty of God than do the two villages of Endor and Nain. At Endor you see a king in the anguish of despair consulting with a diviner, and warned by the dead that the Lord had departed from him. On the same plain, nigh to Endor, a thousand years after, you see at Nain the tender-hearted Jesus, God's only-begotten and beloved Son, wiping away the tears of a poor widow." The modern name is Nein.

NAZARETH. A small city of Galilee, about seventy miles north of Jerusalem, and about six miles west of Mount Tabor. Luke i, 26. The situation of Nazareth is very romantic, seated upon the lower slope of the western side of an oblong basin extending about a mile in length and half a mile in breadth. It was notorious for its wickedness, for being a frontier town the worst characters from the bordering Gentile nations made it their asylum and retreat from justice and revenge. It is a thriving little city at the present time, and its population, consisting of Christians and Mohammedans, numbers about three thousand.

NAPHTHALI, or NEPHTHALIM. The borders of the division of Canaan which fell to the tribe of Naphthali. Their inheritance was along the south of Lebanon.

OLIVES, MOUNT OF. This mountain, which is, in fact, composed of three hills, whose summits verge from north to south, is distant from Jerusalem, directly east, about a mile. The highest of these hills is the middle one, six hundred feet above the bed of the Kidron, and about twenty-four hundred feet above the level of the Mediterranean Sea. On its summit is a beautiful little temple of marble, erected, according to tradition, over the spot last touched by the Saviour's feet. The mountain is under cultivation, divided into fields, and beautifully ornamented with olive, apricot, fig, almond, and many other shrubs and trees. From its summit is seen the mountainous country which intervenes between Jerusalem and Jericho, the valley of the Jordan, the Dead Sea, the hills of Moab, the hill Scopus (where Titus pitched his camp), the village of Anathoth (Jeremiah's birthplace), Mizpeh, the summits of the great central mountain chain of Judea, the glittering roofs of Bethlehem, and the Mount of Offence (where Solomon set up idols to gratify the wishes of his foreign wives), and other places interesting to the Bible student.

RAMAH. How near this place was to Bethlehem, the scene of the massacre of the innocents, cannot be settled. Probably the quotation in Jeremiah xxxi, 15, was used with reference rather to the calamity than the locality. Matthew ii, 8.

SAMARIA (watch height). The middle division of Palestine, Judea being on the south of it and Galilee on the north. Samaria is intersected by a range of mountains, from which innumerable rills, streams and torrents rush down, irrigating the valleys and causing them to "bud and blossom as the rose." The valleys were not only fertile, but the hills were

cultivated to their summits, occasionally enriched with wood, in clusters of olive and other trees, rich in fruit and foliage.

SYCHAR. Anciently Shechem, now Nablous, is situated on the foot of Mount Gerizim, amid fragrant bowers and groves of stately trees. At the present time it consists of two long streets running through the center of the valley, intersected by smaller streets. The population numbers rather more than a thousand, chiefly Mohammedans. It is about ten miles southeast of the city of Samaria. Jacob's Well is within a mile from the town, on the east side. John iii, 23. Sychar, or Shechem, or Nablous, is a very ancient place. See Genesis xxxiii, 19.

SALIM, or SALEM, where John baptized, lay, probably, but a few—say a dozen—miles distant from Sychar. Mimpriss represents Ænon as within a few miles of the Jordan, northeast of Samaria and Sychar, but Sychem he locates at about equal distance from, but much nearer to, those cities. Their sites cannot be satisfactorily ascertained.

SAREPTA (Hebrew ZAREPHATH) was seated on the sea-coast, between the cities of Tyre and Sidon. The present city is removed a little from the ancient site, and goes by the name Surafeud. The surrounding scenery is much praised by travelers.

SIDON (now called Saida). On the coast of the Mediterranean. This is one of the oldest cities or towns in the world. It stands on the northwest of a small promontory, is walled, and contains a considerable number of houses of the better class. It is abundantly supplied with water, and the environs everywhere exhibit a luxuriant verdure. On a rock in the sea, fronting the town, stands a castle or fortress. The inhabit-

ants number about seven thousand, chiefly Musselmans, who carry on a considerable trade with adjacent towns in silk and cotton manufacture and in boots, shoes and slippers. A colony from Sidon founded Tyre at a very early date.

TYRE (now Sur). An ancient city of Phœnicia, originally founded by a colony from Sidon. See Isaiah xxiii, 12. The Tyrians had two cities under one name, the oldest being on the shore of the mainland and the other upon a small island about one-third of a mile from the shore. The present Tyre (Sur) is but a small market town and a small seaport. Its chief export is the tobacco raised upon the neighboring hills.

SILLOAM. A pool situated at the foot of Mount Zion, close to which, according to some, stood a village in ancient times. The water which flows into the basin—an artificial construction—comes from subterranean channels under the hill Ophel. A stream from the pool is conducted along the base of the hill in a narrow channel hewn in the rocky bottom, and is then led off to irrigate gardens of fruit trees and other plants set out in terraces down to the valley of Jehoshaphat.

TRACHONITIS (modern El Ledja). It has Damascus on the north, Iturea on the south, Arabia Deserta on the east, and Batanea on the west. It derived its name from the Trachones (rocky) mountains. Philip obtained this province from the Romans on condition that he would extirpate the robbers.

ZEBULON. The territory originally possessed by the tribe of that name. It extended from the Sea of Galilee to the Mediterranean Sea, and was bounded on the north by the territory of Asher and Naphthali, and on the south by that of Issachar. Matthew iv, 15.

Analytical and Historical Table of our Lord's Life and Ministry.

EVENT.	REFERENCE.	PLACE.
Preface by St. Luke.....	Luke i, 1-4.....	Achaia.
Birth of John foretold, etc.....	" i, 5-23.....	Jerusalem.
An angel appears to Mary and foretells the birth of Jesus.....	" i, 26-38.....	Nazareth.
Mary visits her cousin Elizabeth.....	" i, 39-56.....	Hill country of Judea.
Birth of John the Baptist.....	" i, 57-79.....	Hill country of Judea.
John's private history.....	" i, 80.....	Desert east of Jordan.
Birth of Christ. The shepherds.....	" ii, 1-20.....	Bethlehem.
Circumcision and naming of Jesus.....	Matt. i, 25; Luke ii, 21.....	Jerusalem.
Two genealogies of Jesus.....	" i, 1-17; " iii, 23-38.....	
Jesus presented in the temple. Simeon and Anna.....	Luke ii, 22-38.....	Jerusalem.
Wise men from the East worship Jesus.....	Matt. ii, 1-12.....	Jerusalem.
The flight of Joseph and Mary.....	" ii, 13-15.....	To Egypt.
Massacre of infant children.....	" ii, 16-18.....	Bethlehem.
Return of Joseph and Mary.....	" ii, 19-23; Luke ii, 39.....	To Nazareth.
Private history of Jesus continued.....	Luke ii, 40-52.....	Jerusalem and Nazareth.
Deity of Christ declared and asserted.....	John i, 1-18.....	Jerusalem and Nazareth.
John begins to preach and baptize.....	Matt. iii, 5-10; Mark i, 1-6; Luke iii, 1-14.....	Desert east of Jordan.
His first testimony to Jesus.....	Matt. iii, 11, 12; Mark i, 7, 8; Luke iii, 15-20.....	Bethabara.
Jesus is baptized by John.....	Matt. iii, 13-17; Mark i, 9-11; Luke iii, 21-23.....	River Jordan.
First temptation of Christ by Satan.....	Matt. iv, 1-4; Mark i, 12; Luke iv, 1, 2.....	Wilderness.
Second temptation.....	Matt. iv, 5-7; Luke iv, 9-12.....	Jerusalem.
Third temptation.....	Matt. iv, 8-11; Mark i, 13; Luke iv, 5-8, 13.....	Mountain.

THE FIRST YEAR OF OUR LORD'S MINISTRY.

John's second testimony to Christ.....	John i, 19-34.....	Bethabara.
Andrew, Simon, Philip, Nathanael.....	" i, 35-51.....	Galilee.
Jesus changes water into wine.....	" ii, 1-11.....	Cana.
Jesus at the passover; cleanses the temple.....	" ii, 13-22.....	Jerusalem.
Jesus works many miracles.....	" ii, 23-25.....	Jerusalem.
Nicodemus visits Jesus by night.....	" iii, 1-24.....	Jerusalem.
John's third testimony to Jesus.....	" iii, 25-36.....	Enon and Salim.
Jesus and the Samaritan woman.....	" iv, 1-42.....	Samaria.
Jesus heals a nobleman's son.....	" iv, 43-54.....	Cana.
Preaches to his townsmen; offends them.....	Luke iv, 14-30.....	Nazareth.
Calls four fishermen to be his disciples.....	Matt. iv, 12-22, Mark i, 14-20; Luke iv, 31.....	Capernaum.
And then teaches in the synagogue.....	Mark i, 21-28; Luke iv, 31-37.....	Capernaum.
Heals Simon's wife's mother, etc.....	Matt. viii, 14, 17; Mark i, 29-34; Luke iv, 38, 41.	Capernaum.
First general circuit of Galilee.....	Matt. iv, 23-25; Mark i, 35-39; Luke iv, 42-44.	Galilee.
Sermon on the mount (first delivery).....	Matt. v to viii, 1.....	North of Capernaum.
Miraculous draught of fishes.....	Luke v, 1-11.....	Lake Gennesaret.
Jesus heals a leprous man.....	Matt. viii, 2-4; Mark i, 40-44; Luke v, 12-14..	Near Chorazin.
He retires for prayer and meditation.....	Mark i, 45; Luke v, 15, 16.	North of Capernaum.
A palsied man restored to health.....	Matt. ix, 2-8; Mark ii 1-12; Luke v, 17-26..	Capernaum.
Levi, the tax-collector, called.....	Matt. ix, 9; Mark ii, 13, 14; Luke v, 27, 28.....	Lake Gennesaret.
Jesus is feasted by Levi.....	Mark ii, 15, 22; Luke v, 29-39.....	Capernaum.

Close of the first year of Christ's ministry.

TABLE OF OUR LORD'S LIFE AND MINISTRY—CONTINUED.

EVENT.	REFERENCE.	PLACE.
Jesus celebrates the passover (second)	John v, 1	Jerusalem.
He heals an impotent man.....	" v, 2-9	Pool of Bethesda.
Jesus is persecuted by the Jews	" v, 10-47	Jerusalem.
Disciples pluck some ears of corn	Matt. xii, 1-8; Mark ii, 23-28;	
	Luke vi, 1-5	Near Jerusalem.
Jesus goes again into Galilee.....	Matt. xii, 9	From Jerusalem.
He heals a withered hand.....	" xii, 10-14; Mark iii, 1-6; Luke vi, 6-11	Capernaum.
Extends his labors to other places	Matt. xii, 15-21; Mark iii, 7-12	Galilee.
Spends a night upon a mountain	Mark iii, 13; Luke vi, 12	North of Capernaum.
And then ordains twelve apostles	Matt. x, 2-4; Mark iii, 13-18;	
	Luke vi, 13-16	North of Capernaum.
Sermon; many sick persons healed.....	Luke vi, 17-49	North of Capernaum.
Centurion's servant cured	Matt. viii, 5-13; Luke vii, 1-10	Capernaum.
Restores a widow's son to life.....	Luke vii, 11-16	Nain.
John sends messengers to Jesus	Matt. xi, 2-6; Luke vii, 17-23	Nain.
Jesus discourses to the people	Matt. xi, 7-30; Luke vii, 24-35	Nain.
A woman washes Jesus' feet.....	Luke vii, 36-50	Nain.
His second general circuit through Galilee	Mark iii, 19; Luke viii, 1-3	Galilee.
His relations strive to restrain him	Mark iii, 20, 21	Capernaum.
He heals a blind and dumb man	Matt. xii, 22-23	Capernaum.
Pharisees blaspheme and ask for a sign	" xii, 24-45; Mark iii, 22-30	Capernaum.
Jesus explains who his disciples are	Matt. xii, 46-50; Mark iii, 31-35	Capernaum.

He teaches in parables	Matt. xiii, 1-35; Mark iv, 1-34; Luke viii, 4-8.....	Lake of Galilee.
Interpretation of the parables	Matt. xiii, 36-53; Mark iv, 10-25; Luke viii, 9-18.....	Capernaum.
Again tells who are his disciples	Luke viii, 19, 21.....	Capernaum.
Enters a ship; stills the storm.....	Matt. viii, 23-27; Mark iv, 36-41; Luke viii, 22-25.....	On the lake.
Two demoniacs healed; Jesus returns	Matt. viii, 28-34; Mark v, 14-21; Luke viii, 35-40.....	Gadara.
The Pharisees murmur	Matt. ix, 1-17	Capernaum.
A woman having an issue healed.....	" ix, 18-22; Mark v, 22-34; Luke viii, 41-48.....	Capernaum.
Jesus raises Jairus' daughter	Matt. ix, 23-26; Mark v, 35-43; Luke viii, 49-56.....	Capernaum.
Two blind men restored to sight	Matt. ix, 27-31	Capernaum.
Also a dumb demoniac cured	" ix, 32-34	Capernaum.
Goes to Nazareth; is there rejected.....	" xiii, 54-58; Mark vi, 1-6. Nazareth.	
Jesus again travels through Galilee.....	Matt. ix, 35.....	Galilee.
Twelve apostles chosen and sent forth to preach } and to work miracles.....	" ix, 36-38, x, 1-5, 42; Mark vi, 7-13; Luke ix, 1-6.	Galilee.
Death of John the Baptist recorded.....	Matt. xiv, 1-12; Mark vi, 14-29; Luke ix, 7-9.....	Capernaum.
Jesus feeds five thousand	Matt. xiv, 13-21; Mark vi, 30-44; Luke ix, 10-17;	Bethsaida.
He walks on the water	John vi, 1-13.....	
The people welcome him back	Matt. xiv, 22-33; Mark vi, 45-52; John vi, 14-21 ...	Sea of Galilee.
Jesus foretells Judas' treachery	Matt. xiv, 34-36; Mark vi, 53-56; John vi, 22-24.....	Capernaum.
	John vi, 25-71.....	Capernaum.

Close of the second year of Christ's ministry.

TABLE OF OUR LORD'S LIFE AND MINISTRY—CONTINUED.

EVENT.	REFERENCE.	PLACE.
Discourse about unwashen hands	Matt. xv, 1-20; Mark vii, 1-23.	Capernaum.
He heals a Syro-Phœnician woman's daughter. Matt. xv, 21-28; Mark vii, 24-30.		Near Sarepta.
A deaf man healed; more cures.	Matt. xv, 29-31; Mark vii, 31-37.	Bethsaida.
Jesus feeds four thousand; recrosses the lake. Matt. xv, 32-39; Mark vii, 1-10.		Bethsaida.
The Pharisees demand a sign from Jesus.	Matt. xv, 39, xvi, 4; Mark viii, 10-12.	Magdala.
He cautions his disciples against the Pharisees. Matt. xvi, 4-12; Mark viii, 13-21.		Dalmanutha.
A blind man healed	Mark viii, 22-26.	Bethsaida.
Peter's confession; Jesus foretells his death ...	Matt. xvi, 13-28; Mark viii, 27, ix, 1; Luke ix, 18-27.	Cesarea Philippi.
The transfiguration; Jesus talks of Elias.	Matt. xvii, 1-13; Mark ix, 2-13; Luke ix, 28-37.	Mount Tabor.
A demoniac healed; question of the disciples. Matt. xvii, 14-21; Mark ix, 14-29; Luke ix, 37-42.		Near Mount Tabor.
Jesus foretells his death the second time	Matt. xvii, 22, 23; Mark ix, 30-32; Luke ix, 43-45; John vii, 1.	South of Mt. Tabor.
Dispute among the disciples; the tribute.	Matt. xvii, 24-27; Mark ix, 33.	Capernaum.
Jesus teaches humility: "A little child," etc.	Matt. xviii, 1-22; Mark ix, 33-50; Luke ix, 46-50.	Capernaum.
Parable of the king and his debtors.	Matt. xviii, 23-35.	Capernaum.
Jesus celebrates the feast of tabernacles.	John vii, 2-13.	Jerusalem.
He teaches; officers refuse to arrest him.	" vii, 14-53.	Jerusalem.
Jesus says to the sinner: "Go, sin no more" ..	" viii, 1-11.	Jerusalem.
He proclaims himself the light of the world...	" viii, 12-59.	Jerusalem.
A man blind from his birth is healed	" ix.	Jerusalem.
Jesus shows that he is the Good Shepherd	" x, 1-21.	Jerusalem.
Returns to Jerusalem after two months' visit to		Capernaum.

- Feast of dedication; controversy with the Jews. John x, 22-39 Jerusalem.
 He visits the place where John baptized " x, 40-42 Jordan.
 Comes to Bethany; raises Lazarus " xi, 1-44 Bethany.
 Retires to escape his enemies " xi, 45-54 Ephraim.
 Sets out to attend the passover (fourth) Luke ix, 51 From Ephraim.
 Incidents by the way: "Lord, I will follow thee" " ix, 52-62 Samaria and Galilee.
 Jesus sends forth seventy disciples " x, 1-24 Samaria and Galilee.
 The good Samaritan; Mary and Martha " x, 25-42 Galilee.
 He teaches how we should pray " xi, 1-13 Galilee.
 Heals a dumb man; a sign asked for " xi, 14-36 Galilee.
 Jesus dines with a Pharisee " xi, 37-54 Galilee.
 And discourses on various topics " xii-xiii, 9 Galilee.
 He heals an infirm woman " xiii, 10-17 Galilee.
 Speaks in parables, etc. Herod is "that fox" .. " xiii, 18-35 Galilee.
 Dropsical man healed; "The great supper," etc. " xiv, 1-35 Galilee.
 Lost sheep; prodigal; steward; Dives and Lazarus " xv, xvi Galilee.
 About giving offense; ten lepers healed " xvii, 1-19 Galilee.
 Jesus passes from Galilee to Perea Matt. xix, 1, 2; Mark x, 1 East of Jordan.
 When the kingdom of God shall come Luke xvii, 20-37 East of Jordan.
 Importunate widow; Pharisee and publican ... " xviii, 1-14 South of Jordan.
 On divorce; blesses children; young ruler Matt. xix, 3-30; Mark x, 2-31;
 Luke xviii, 15-30 South of Jordan.
 Of the husbandman and the laborers Matt. xx, 1-16 East of Jordan.
 Jesus predicts his death the third time " xx, 17-19; Mark x, 32-34;
 Luke xviii, 31-34 West of Jordan.
 The wife of Zebedee makes a request Matt. xx, 20-28; Mark x, 35-45 West of Jordan.
 Jesus heals blind men; Zaccheus Matt. xx, 29-34; Mark x, 46-52;
 Luke xviii, 35, to xix, 27 West of Jordan.
 Mary anoints the feet of Jesus Matt. xxvi, 6-13; Mark xiv, 3-9; Luke xix, 28; John xi, 55, to xii, 8 Bethany.

TABLE OF OUR LORD'S LIFE AND MINISTRY—CONTINUED.

EVENT.	REFERENCE.	PLACE.
<i>First day in Passion Week</i> , Sunday, 9th day of Nisan. Jesus remains at Mary's house.....	John xii, 9-11.....	Bethany.
<i>Second day in Passion Week</i> , Monday, 10th Nisan. Jesus rides upon an ass; excitement; Jesus in the temple; heals the sick, etc.....	Matt. xxi, 1-17; Mark xi, 1-11; Luke xix, 29-34; John xii, 12-36.....	Jerusalem.
<i>Third day in Passion Week</i> , Tuesday, 11th Nisan. The barren fig-tree; Jesus cleanses the temple; his authority.....	Matt. xxi, 18-27; Mark xi, 12-33; Luke xx, 1-8.....	Jerusalem.
<i>Fourth day in Passion Week</i> , Wednesday, 12th Nisan. Parables: father and two sons; vineyard let out; wedding garment; on paying tribute. On the resurrection; the great commandment; Christ's sonship; the scribes.....	Matt. xxi, 28, to xxii, 22; Mark xii, 1-17; Luke xx, 9-26.....	The temple.
The widow's mite; woes pronounced.....	Matt. xxii, 23-46; Mark xii, 18-40; Luke xx, 27, to xxi, 4.....	The temple.
Predicts the downfall of Jerusalem.....	Matt. xxiii, 1-44; Luke xxi, 1-44; Luke xxi, 1-4; John xii, 37-50.....	The temple.
Parables: the bad servant; ten virgins; ten talents; the last judgment.....	Matt. xxiv, 1-44; Mark xiii, 1-37; Luke xxi, 5-36.....	Mount Olivet.
Two days before the passover; Judas covenants to betray Jesus.....	Matt. xxiv, 45, to xxv, 46....	Mount Olivet.
Last two days of Jesus' ministry.....	Matt. xxvi, 1-5, 14-16; Mark xiv, 1, 2, 10, 11; Luke xxii, 1-6.....	Jerusalem.
<i>Fifth day in Passion Week</i> , Thursday, evening of Nisan 14th. Paschal preparations.....	Luke xxi, 37, 38.....	Mount Olivet.
The paschal supper; Jesus washes his disciples' feet; foretells his betrayal; Peter's fall predicted; blesses the cup.....	Matt. xxvi, 17-19; Mark xiv, 12-16; Luke xxii, 7-13....	Bethany.
	Matt. xxvi, 20-29; Mark xiv, 17-25; Luke xxii, 14-38.....	Jerusalem.

- Christ's last discourses with his disciples..... John xiv-xviii Olivet and Jerusalem.
 Peter's fall predicted the third time..... Matt. xxvi, 30-35; Mark xiv,
 26-31; Luke xxii, 39; John
 xviii, 1..... Jerusalem.
- Gethsemane, the garden of sorrows..... Matt. xxvi, 36-46; Mark
 xiv, 32-42; Luke xxii,
 40-46..... Gethsemane.
- Judas betrays his Master Matt. xxvi, 47-56; Mark xiv,
 43-52; Luke xxii, 47-53;
 John xviii, 2-11..... Gethsemane.
- Transactions in the high priest's palace and in
 the council; Jesus brought before Pilate.... { Matt. xxvi, 57, to xxvii, 2;
 Mark xiv, 53, to xv, 1;
 Luke xxii, 54, to xxiii, 1;
 John xviii, 12-28..... Jerusalem.
- Judas repents — now too late..... Matt. xxvii, 3-10..... Jerusalem.
 " xxvii, 11-14; Mark xv,
 2-5; Luke xxiii, 2-5; John
 xviii, 28, to xix, 14..... Jerusalem.
- Jesus sent to Herod, and is sent back..... Matt. xxvii, 15-31; Mark xv,
 6-20; Luke xxiii, 6-25;
 John xix, 14-16..... Jerusalem.
- Pilate makes three additional appeals to the
 Jews; Jesus is scourged and crowned..... { Matt. xxvii, 32-50; Mark xv,
 20-37; Luke xxiii, 26-46;
 John xix, 16-30..... Calvary.
- Is led to be crucified; the two thieves; vinegar
 and gall; prays for his murderers; super-
 scription set up; lots cast for his garment; is
 nailed on; vinegar offered; the thieves revile;
 one grows penitent and prays; Jesus' mother
 at the cross; darkness; Jesus is athirst; sponge
 offered; "It is finished"..... { Matt. xxvii, 51-53; Mark xv,
 38; Luke xxiii, 45; John
 xix, 31-42 Jerusalem, Calvary.
- Veil of temple rent; graves opened.....

T A B L E O F O U R L O R D ' S L I F E A N D M I N I S T R Y — C O N T I N U E D .

EVENT.	REFERENCE.	PLACE.
The centurion; the spear; the tomb	Matt. xxvii, 54-66; Mark xv, 39-47; Luke xxiii, 47-56.	Garden.
First visit of the women to the	Matt. xxviii, 1-8; Mark xvi, 1-8	Sepulchre.
Report of the guards	Matt. xxviii, 11-15.	
Second party of women; Peter and John; appearance of angels	Mark xvi, 9; Luke xxiv, 1-12; John xx, 1-13.	Sepulchre.
First appearance of Christ	Mark xvi, 9-11; John xx, 14-18	Sepulchre.
Second appearance: to two disciples	Mark xvi, 12; Luke xxiv, 13-32	Emmaus.
Third appearance: to Simon	Mark xvi, 13; Luke xxiv, 33-35; I Cor. xv, 5	Jerusalem.
Fourth appearance: to the eleven	Luke xxiv, 36-43; John xx, 19-25	Jerusalem.
Fifth appearance: to the eleven	Mark xvi, 14; John xx, 26-29; I Cor. xv, 5	Jerusalem.
Sixth appearance: to the women	Matt. xxviii, 9, 10	Near Jerusalem.
Seventh appearance: "to above five hundred"	" xxviii, 16-20; I Cor. xv, 6	Mount Tabor.
Eighth appearance: at the lake	John xxi, 1-24	Galilee.
Ninth appearance: to James	I Cor. xv, 7	Galilee.
Tenth appearance: to the apostles	Acts i, 4-8; Luke xxiv, 44-49; I Cor. xv, 7	Jerusalem.
Jesus ascends to heaven	Acts i, 9-11; Mark xvi, 15-19; Luke xxiv, 50, 51	Bethany.
The apostles return; conclusion	Acts i, 12; Mark xvi, 20; Luke xxiv, 52, 53; John xx, 30, 31, xxi, 25	Jerusalem.

Gentile Countries and Nations.

Achaia	Romans xv.
Arabia	Galatians i.
Asia	Acts ii.
Bithynia	Acts xvi.
Canaan	Matthew xv.
Cilicia	Acts vi.
Crete	Acts ii.
Cyprus	Acts iv.
Dalmatia	II Timothy iv.
Egypt	Acts ii; Hebrews iii.
Elam	Acts ii.
Ethiopia	Acts viii.
Galatia	Acts xvi.
Greece	Acts vi.
Illyricum	Romans xv.
Italy	Acts xviii.
Madian	Acts vii.
Pontus	Acts ii.
Rhodes (Island)	Acts xxi.
Sinai (Mount)	Galatians iv.
Spain	Romans xv.
Syria	Luke ii.
Babylon	Matthew i.
Nineveh	Luke xi.
Syracuse	Acts xxviii.
Rome	Acts xviii.
Sea of Cilicia and Pamphylia	Acts xxvii.

Biography of the New Testament Writers.

MATTHEW.

Matthew, or Levi, the apostle and evangelist, was the son of Alphaeus. He was a Galilean by birth, a Jew by religion, and a publican or tax-collector by profession in the employ of the Roman government, which lucrative post he cheerfully relinquished for the sake of Christ, on whom he became

a faithful attendant, having been an eye-witness of His miracles. It is related of him that he preached the gospel in Judea for eight years, and then went to promulgate the faith among the Gentiles. He labored to evangelize Ethiopia, Persia and Parthia, and at length suffered martyrdom at Nadabbar, in Asiatic Ethiopia, A.D. 62.

MARK.

Mark, the evangelist, whose Hebrew name was John, was the son of a pious woman of Jerusalem, at whose house the apostles and first Christians often met for prayer (Acts xii, 12), and it is supposed that his conversion was under the ministry of Peter, who calls him his son (I Peter v, 13). He accompanied Paul and Barnabas in their missionary labors in Salamis, Cyprus and other countries, when he returned to the apostles at Jerusalem (Acts xiii, 5-13). He also labored with Peter, who sent him to Alexandria, in Egypt, where he founded a church and where he died a martyr's death in the eighth year of Nero's reign.

LUKE.

Luke was a native of Antioch, and a physician by profession. It is supposed he was a Gentile converted to Judaism in his youth, and subsequently to Christianity under the preaching of Paul, whose faithful and constant companion he was for several years in his various travels, labors and sufferings. Jerome says of his death that he was "hung on an olive-tree by a party of Greek infidels," at the age of eighty-four.

JOHN.

John was the son of Zebedee, a fisherman of Bethsaida, a town of Galilee. He is called an evangelist because he wrote a Gospel, and also to distinguish him from John the Baptist. According to Jerome he founded the churches of Asia, Smyrna, Pergamas, Thyatira, Sardis, Philadelphia and Laodicea. He and his brother James were called by Christ to be His apostles, and on account of their powerful eloquence they were surnamed Boanerges (sons of thunder). John was preëminently beloved by his Lord, and to his affection He committed the care of His mother when on the cross. He was banished to the Isle of Patmos, in the Ægean Sea, by the Emperor Domitian, where he wrote the book of Revelation; was recalled from banishment by the Emperor Nerva, and during the reign of the Emperor Trojan he died in peace among his fellow Christians at Ephesus, A.D. 100, at the advanced age of about a hundred years.

PAUL.

Paul was an Israelite, of the tribe of Benjamin, and both of his parents were Hebrews. He was a native of Tarsus, in Cilicia, and by birth a free citizen of imperial Rome. Before his call to the apostleship he was known by his Hebrew name, Saul, but he used his Roman name, Paul, among the Gentiles. He was a pupil of the great Jewish rabbi, Gamaliel; was educated in all the learning of the day; by trade a tent-maker, in religion a zealot, and a persecutor of Christianity before his conversion, which was of a miraculous

nature by a voice from heaven; was baptized and assumed the name of Paul. Of his sufferings it is recorded that he was shipwrecked three times, imprisoned, beaten with rods, and stoned. He preached the gospel in Jerusalem, Arabia, Asia, Greece, Illyricum, Rome and Great Britain. His writings embrace fourteen Epistles, in which he vindicates the dispensation of God's mercy to the Gentile as well as to the Jew. After being the instrument of inestimable blessings to the church of God by his preaching, example and writings, he sealed the truth of the gospel with his blood, being beheaded at Rome, June 29, A.D. 66, by order of the Emperor Nero.

JAMES.

James was called "The Less," to distinguish him from James the brother of John, who was put to death by Herod. He was the son of Alphaeus Cleophas, and is called the Lord's brother, because he was of the kindred of the Virgin Mary, and surnamed "The Just" on account of the admirable holiness of his life. He is mentioned as having been the first bishop of the Christian church at Jerusalem, where he presided at its first council, A.D. 51. Eusebius says that he suffered martyrdom at the hands of Ananias the high priest, and the scribes and Pharisees, who at the feast of the passover threw him down from the battlements of the temple, being enraged that his doctrine was received by so many, and while he was praying for his barbarous murderers some of them beat him on the head with a fuller's club, from which he died on the spot. This occurred while the Roman governor was absent from Jerusalem, A.D. 62.

PETER.

Peter was the son of Jonas, a fisherman of Bethsaida. His original name was Simon, to which Christ added the surname of Cephas, which is a Syriac word for stone; in Greek it is *petros*, whence he was called Peter. In temper he was very impetuous and zealous, and hasty in forming his opinions, which fault Christ corrected by permitting and foretelling his denial of that Master to whose service he had so zealously pledged himself. He denied him three times in the high priest's hall on the night of the betrayal. He was the first apostle to whom Christ appeared after His resurrection—probably to comfort him under his great sorrow for his fall. Three thousand souls were converted and baptized upon his first preaching. He was persecuted and imprisoned for preaching the gospel by Herod Agrippa. On the night before his intended execution an angel opened the prison doors and conducted him to a place of safety. His first mission was in Samaria, but he also preached the gospel in Pontus, Galatia, Cappadocia and Asia. Tradition reports that he came to Rome during the persecution under Nero, and that he was apprehended and put to death about three miles from the city. It is also said that, being sentenced to be crucified, and remembering his shameful denial of his Saviour, he requested that he might be allowed to suffer with his head downward, as unworthy to die in the same position as his Master, which was the manner of his punishment, A.D. 66. We possess two Epistles written by this devoted apostle.

JUDE.

Jude, or Lebbeus, surnamed Thaddeus, was the brother of James the Less. At the commencement of his ministry he preached the gospel in Judea, Samaria, Galilee and Idumea, and afterward in Arabia, Syria, Mesopotamia and Persia, confirming his doctrine with miracles. There seems to be no certainty as to where he terminated his ministry, though it is related by some that he was put to death by the Magi in Persia.

Supposed Deaths of the Apostles.

Matthew suffered martyrdom by the sword in Ethiopia.

Mark died at Alexandria, after being dragged through the streets of that city.

Luke was hanged on an olive-tree in Greece.

John was put into a caldron of boiling oil, but escaped death and was banished to Patmos.

Peter was crucified at Rome with his head downward.

James was beheaded at Jerusalem.

James the Less was thrown from a pinnacle of the Temple and beaten to death below.

Philip was hanged against a pillar in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors till he died.

Thomas was run through the body at Coromandel, India.

Jude was shot to death with arrows.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by Jews at Salonica.

Paul was beheaded at Rome by Nero.



nyneye hour yat is noum / ⁊ i ye nyne
houe ihc criede wip grette voice seynge
helo. helo. ianazarabatany / ye whi
che interptid is. my god. my god.
whi oz wherto hast thou forsaken
me? ⁊ sume of men stondige aboute.
heerynge: seyden / loo he clepyh hely /
soyli oon reynunge ⁊ fillynge a spou
ge wip wyne. ⁊ puttige aboute to a
reede: ⁊ aue him drynke seynge / Gif
fre 3ee. see we 3if hely come forto to
him doū / forsoye ihc. a grette voice
sente out: dyede oz sent out ye bzeep
⁊ ye weyl of ye temple is kit in to two.
fro ye herist til to doū / oz byneye / forsoy
centurio seynge ye whiche stode euen
a 3ent. for so tynge he had dyed: seip /
vrelly pis man was goddis sone / soylh
ye: wizen ⁊ of wyuen. biholdynge
fro a fer: a monge whiche was marie
mawdeleyu. ⁊ marie of james ye lesse.
⁊ modir of ioseph ⁊ salomee / ⁊ whāc
ihc was in galile: ye folowiden hym.
⁊ mynystren to hym. ⁊ manye of wy
men yat to god steyden up wip hym

WYCLIF'S BIBLE (St. Mark xv. 33-41)—Late Fourteenth Century.

(British Museum. Add MS. 15,580.)

This MS. contains the earlier Wyclifite translation, which was completed about the year 1382. Wyclif died in 1384. A later version, the work of John Purvey, was issued in 1388.

PART IV—MISCELLANEOUS.

Renderings of the Lord's Prayer.

ANGLO-SAXON.

From Thorpe's edition of the Anglo-Saxon Gospels. London, 1842.

FÆDER úre, thu the eart on heofenum, Sí thin nama gehalgod. To-become thin rice. Geweorthe thín willa on eorþan, swa swa on heofenum. Urne dæghwamlīcan hlaf syle us to-dæg. And forgyf ús úre gyltas, swa swa we forgyfath úrum gyltendum. And ne geláede thu us on cost-nunge, ac alys us of yfle: Sothlice.

ENGLISH.

A.D. 1250.

Fader our in heven, halewyed bethe thy name, com thy kingeriche, thy will bethe don in heven and in erthe, our everich day breid gif ous to day. And forghive our own dettes as we forghiven our dettours. And lede ous nought into temptation bot delyver ous from ivel. Amen.

A.D. 1300.

Fadir our in hevene, Halewyed be thi name, come thi kingdom, thi will be don as in heven and in erthe,oure uche dayes bred give us to day. And forgive us our dettes as we forgiven our dettours. And lede us not into temptation. Bote delyvere us of yvel. Amen.

A.D. 1379. WICKLIFFE'S BIBLE.

Our Fadyr that art in heavenes, Halloed be thy name. Let thy kingdom come thy wyll be fulfilled as well in erth as hit ys in heven. Give vs this daye oure dayly breads. And forgive vs our treaspases even as we forgive them which treaspass vs. Leede vs not into temptation but delyvre vs from yvill. Amen.

A.D. 1526. TYNDALE'S TESTAMENT.

O oure father which art in heven, Halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in erth as hit ys in heven. Give vs this daye oure dayly breads. And forgive vs our treaspases even as forgive them which treaspass vs. Leede vs not into temptation delyvre vs from yvell. Amen.

A.D. 1589. COVERDALE'S BIBLE.

Our father which art in heaven, halowed be thy name. Thy kingdom come. Thy will be done even in earth as it is in heaven. Give us this day our daily bread. And forgive us dettes as we also forgive our detters. And leade us not into tentations but deliver us from evill, for thine is the kingdom and the power and the glori for ever. Amen.

From a "Horn-Book" in the time of Queen Elizabeth.

Our father which art in heaven! hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. ✠ Give us this day our daily bredd. And forgive us our trespasses, as We forgive them that trespassed us. And let us not be ledd into temptation: but deliver us from evill. Amen.

KING JAMES' VERSION.

From a copy of the *first* edition of 1611.

Our father which art in heaven, hallowed be thy Name.
Thy kingdome come. Thy will be done, in earth, as it is in
heaven. Give vs this day our dayly bread. And forgiue vs
our debts, as we forgiue our debtors. And leade vs not into
temptation, bvt deliuer vs from euill: For thine is the king-
dome, and the power, and the glory, for euer, Amen.

Suppressed Bibles.

- 1538—An English Bible, in folio, printed at Paris. Unfin-
ished.
- 1542—Dutch Bible, by Jacob Van Leisvelt. The sixth and
best edition given by Leisvelt, and famous as being
the cause of this printer being beheaded.
- 1566—French Bible, by Rene Benoist, Paris. Folio; three
volumes. Completed.
- 1622—Swedish Bible, printed at Lubeck, in quarto. Very
defective.
- 1666—A German Bible, printed at Helmstadt in part only.
Quarto.
- 1671—A French Bible, by Marrolles, in folio, containing
only the books of Genesis, Exodus, and the first
twenty-three chapters of Leviticus.

The Name of God in Forty-Eight Languages.

Hebrew, ELOHIM or ELOAH.	Olala tongue, DEU.
Chaldaic, ELAH.	German and Swiss, GOTT.
Assyrian, ELIAH.	Flemish, GOED.
Syriac and Turkish, ALAH.	Dutch, GODT.
Malay, ALLA.	English and Old Saxon, GOD.
Arabic, ALLAH.	Teutonic, GOTH.
The Magi, ORSI.	Danish and Swedish, GUT.
Old Egyptian, TEUT.	Norwegian, GUD.
Armorian, TEUTI.	Slavic, BUCH.
Modern Egyptian, TENN.	Polish, BOG.
Greek, THEOS.	Pollacca, BUNG.
Cretan, THIOS.	Lapp, JUBINAL.
Æolian and Doric, ILOS.	Finnish, JUMALA.
Latin, DEUS.	Runic, AS.
Low Latin, DIEX.	Pannonian, ISTU.
Celtic and Gallic, DIU.	Zemolian, FELIZO.
French, DIEU.	Hindostanee, RAIN.
Spanish, DIOS.	Coromandel, BRAMA.
Portuguese, DEOS.	Tartar, MAGATAL.
Old German, DIET.	Persin, SIRE.
Provençal, DIOU.	Chinese, PUSSA.
Low Breton, DOUE.	Japanese, GOEZUR.
Italian, DIO.	Madagascar, ZANNAR.
Irish, DIE.	Peruvian, PUCHOCAMAE.

Symbols of the Evangelists and Apostles.

St. Matthew has a winged man or half man as his emblem.

St. Mark, a winged lion.

St. Luke, a winged ox.

St. John, an eagle.

Four scrolls, four open books and four rivers are also emblems of the evangelists. The four rivers represent paradise. St. Matthew stands by Gihon, St. Mark by the Tigris, St. Luke by the Euphrates, and St. John by Pison.

The symbols of the apostles are generally the instruments of their martyrdom, but to this there are exceptions.

St. Matthew as an apostle has for a symbol a purse of money, in allusion to his being a tax-gatherer or publican.

St. John as an apostle has a cup with a serpent rising from it, in remembrance of his having drank poison from the holy chalice with impunity.

St. Peter has the keys.

St. James the Great, the emblems of pilgrimage.

St. Thomas has a builder's rule, in memory of the pretty legend of his being sent to the king of the Indies to build him a palace.

All the other apostles have for symbols the instruments of their martyrdom, as follows:

St. Paul, the sword by which he died.

St. Andrew, a cross.

St. James the Less, a club.

St. Barnabas, a pilgrim's staff.

St. Philip, the cross on which he suffered with his head downward.

St. Bartholomew, a knife by which he was flayed alive.

St. Simon, a saw by which he suffered.

St. Jude, a halter by which he was hanged.

St. Matthias, an axe by which his days were ended.

The symbols of baptism are three fish entwined in a triangle.

The symbol of the holy eucharist is a cup, with three small loaves or rolls at its mouth, marked with a cross.

Floral Emblems of the Christian Church.

Of these the most remarkable is the passion-flower—the common blue one. Its leaves are thought to represent the head of the spear by which our blessed Lord's side was pierced; the five points the five sacred wounds; the tendrils the cords which bound Him; the ten petals the ten faithful apostles, omitting the one who denied Him (St. Peter) and the one who betrayed Him (Judas); the pillar in the center is the cross; the stamens, the hammers; the styles, the nails; the circle around the pillar, the crown of thorns; the radiance, the glory. It is used on Holy Thursday.

The fleur-de-lis, or conventional form of the lily, is the symbol of the Virgin Mary, adopted in the middle ages. It is also an emblem of purity. It is always placed by the mediæval painters in the hand of the angel Gabriel, and sometimes in the hand of the infant Saviour and of St. Joseph.

Lilies of the valley are the floral emblem of our Lord. The rose of Sharon and the lily of the valley are emblems of humility.

The rose is an emblem of our Saviour.

The laurel is an emblem of victory and glory, also of constancy, as the leaf changes only in death.

Ivy denotes immortality.

The laurestinus has the same meaning.

The star of Bethlehem is the emblem of Advent and Epiphany.

The snowdrop and marigold are emblems of the Virgin Mary and of purity and truth.

The violet is an emblem of modesty.

Pansy (heart-shaped), of charity.

Rosemary is dedicated to the grave. The custom of using it at funerals is thus explained by Wheatley, in his work on the Common Prayer: "To express their hopes that their friend is not lost forever each person in the company usually bears in his hand a sprig of rosemary,—a custom which seems to have taken its rise from a practice among the heathens." He alludes to their use of cypress at funerals, "a tree that being once cut never revives, but dies away." On the contrary, rosemary, which is always green, flourishes more for being cropped. A sprig put into the ground grows well and rapidly. It has astonishing vitality, and is, consequently, a meet emblem of the life which springs anew from the grave.

Holly, ivy, laurel and box are Christmas festival plants.

Lilies, passion-flowers, pansies and violets are flowers for Easter.

Curious Bible Questions and Answers.

Who nearly lost his life by tasting a little honey?

I Samuel xiv, 27, 43, 45.

Which is the most ancient war, and where is it recorded?

Genesis xiv.

Where do we find an allusion to an eclipse of the sun?

II Kings xx, 11.

Why were the Israelites kept in the wilderness forty years?

Numbers xiv, 34.

Where is the center of the visible heavens referred to?

Job xxxviii, 31.

What Hebrew lady resided in a college?

II Kings xxii, 14.

What is the first remarkable occurrence after the flood?

Genesis viii, 20.

Where are the disciples first called christians? Acts xi, 26.

What beautiful comparison is instituted in reference to
"a word fitly spoken"?

Proverbs xxv, 11.

Who was the first person in Europe converted to christianity?

Acts xvi, 14.

Who is the first person on record that was put into a coffin?

Genesis l, 26.

When the Israelites came into Canaan where was the tabernacle set up?

Joshua xviii, 1.

What are pleasant words compared to? Proverbs xvi, 24.

What book of the Bible is that in which the name of the Lord does not occur?

Esther.

Who concealed himself on the eve of being proclaimed king?

I Samuel x, 21, 22.

- Who conscientiously refused royal honors?
Hebrews xi, 24.
- Is Christ ever called an apostle? Hebrews iii, 1.
- Where did Moses write the book of Numbers?
Numbers xxxvi, 13.
- Who was the antediluvian whose years numbered the same as the days in a year? Genesis v, 23.
- Who embalmed the body of Jesus? John xix, 39, 40.
- What verse in the Old Testament contains all the letters of the alphabet except J? Ezra vii, 21
- Which of the apostles first suffered martyrdom? Acts xii, 2.
- What king was prevented by his army from putting his son to death? I Samuel xiv, 45.
- What prophetess foretold the destruction of Jerusalem?
II Chronicles xxxiv, 22-24.
- What was Jacob's name changed to? Genesis xxxii, 28.
- Who received the ark of the covenant when sent back by the Philistines? I Samuel vii, 1.
- Which is the first intimation we have of a pulpit?
Nehemiah viii, 4.
- Who was commanded to hide his girdle in a rock?
Jeremiah xiii, 4, 5.
- Which is the first mention of money? Genesis xxiii, 9.
- Which is the longest prayer on record?
I Kings viii, 22-55.
- What is the first mention of pen and ink? III John, 13.
- Where is the mention of a lantern, and on what occasion used? John xviii, 3.
- Where is the first record of meat being used for breakfast and supper? I Kings xvii, 6.

Who were the three persons thrown into a fiery furnace by order of a king, and from which they came out unharmed? Daniel iii, 26.

What fruit is mentioned as growing on a stick without root or branch? Numbers xvii, 8.

What king was taken prisoner and hung on a tree? Joshua viii, 29.

Who closed the door of the ark after the entrance of Noah and his family? Genesis vii, 16.

What book is particularly ascribed to Jesus Christ? Revelation i, 1.

Who lodged in a cave in Mount Horeb? I Kings xix, 8, 9.

Which of the Hebrew prophets was sent out as a missionary to the heathen? Jonah i, 2.

What prophet sent his servant seven times to look for a cloud? I Kings xviii, 42, 44.

What patriarchs are spoken of in the New Testament as patterns of patience? Hebrews vi, 13-15; James v, 10, 11.

After whom was the city of Samaria named? I Kings xvi, 24.

Which is the first account of the purchase of land? Genesis xxiii, 16, 17.

What king's body was thrown at the entrance of a city and covered with stones? Joshua viii, 29.

What servant deceived his master, gained money and was severely punished? II Kings v, 20.

Who tested the favor of the Lord by a fleece of wool? Judges vi, 36, 37.

What beautiful young lady was made queen in the land

of her captivity, and by that means saved her people from destruction? Esther ii, 16, 17.

What child at the age of seven years was crowned and anointed king? II Kings xi, 12, 21.

Who feigned himself insane in the presence of an enemy, and why did he do so? I Samuel xxi, 12, 13.

Who was visited by an angel and fed while sleeping under a juniper-tree? I Kings xix, 2-5.

Where did Moses die, and by whom buried? Deuteronomy xxxiv, 5, 6.

Who entertained St. Paul when shipwrecked? Acts xxviii, 1, 2.

How was Christ's mission described by a reproachful expression? Luke xv, 2.

Who sent spies to view the land of Canaan? Joshua ii, 1.

Who owned an iron bedstead thirteen and a half feet long and six feet wide? Deuteronomy iii, 11.

How long and where did the children of Israel weep upon the death of Moses? Deuteronomy xxxiv, 8.

How long did the waters of the flood prevail upon the earth? Genesis vii, 24.

Upon what mountain did Abraham offer his son Isaac? Genesis xxii, 2.

Where are the two parts of the Bible called the Old and New Testament? II Corinthians iii, 6, 14.

Who read the law from a pulpit of wood? Nehemiah viii, 1, 4.

Which is the first famine on record? Genesis xii, 10.

Who was the first person buried in a cave? Genesis xxiii, 19.

Who was the silversmith that opposed St. Paul by inciting a mob against him? Acts xix, 24.

The rending of a kingdom was illustrated by a prophet tearing his robe into twelve pieces;—Who was he?

I Kings xi, 30.

Who hid the wheat he was threshing, and why did he do so? Judges vi, 11.

Which is the shortest verse in the New Testament?

John xi, 35.

Who feigned himself mad? I Samuel xxi, 13.

Who led the song after the passage through the Red Sea?

Exodus xv, 20, 21.

Why did St. Paul publicly reprove St. Peter?

Galatians ii, 11–14.

At whose grave was the first pillar erected?

Genesis xxxv, 20.

From what mount did Christ ascend? Acts i, 11, 12.

Who caused iron to swim? II Kings vi, 6.

Who embalmed Jacob? Genesis l, 2.

Who made a contribution-box, and for what purpose was the money collected?

II Kings xii, 9.

What king sowed a city with salt? Judges ix, 45.

What little boy fell from the arms of his nurse and was crippled for life?

II Samuel iv, 4.

Where and upon what mountain did Solomon build the temple?

II Chronicles iii, 1.

What double purpose did the cloud serve besides guiding the Israelites through the wilderness?

Psalms cv, 39.

Who was chosen apostle by the casting of lots to fill the place of Judas?

Acts i, 26.

What are pleasant words compared to in the book of Proverbs? Proverbs xvi, 24.

To what king did Abraham pay tithes? Hebrews vii, 1, 2.

What king's throne was made of ivory?

II Chronicles ix, 17.

Which is the first prayer on record? Genesis xxxii, 9-12.

What kind of wood was used in the building of Solomon's temple? I Kings vi, 15.

How many pillars were there in Solomon's temple?

I Kings vii, 15.

What king was almost persuaded to be a christian?

Acts xxvi, 28.

What are the first recorded words of Christ? Luke ii, 49.

What mother in trouble was comforted by an angel?

Genesis xxi, 16, 19.

Where did the builders of the tabernacle obtain their plans? Exodus xxv, 40.

What two kings were deprived of their thrones in the midst of their greatest pride? Daniel iv, 29, 33, v, 22, 30.

Who prayed that he might never be rich, and what reason did he assign? Proverbs xxx, 1, 8, 9.

Who is the first christian that suffered martyrdom?

Acts vii, 59, 60.

What two evangelists sang and prayed in a dungeon?

Acts xvi, 25.

Who appointed the seventy elders? Numbers xi, 16.

Who received an alarming letter, and what did he do with it? II Kings xix, 14.

Who recorded an exclamation of Moses ages after it was spoken? Hebrews xii, 21.

What two chapters in the Old Testament are nearly alike?

II Kings xix; Isaiah xxxvii.

Who suffered death upon the gallows he erected for another?

Esther vii, 10.

Who was the judge that, on hearing bad tidings, fell from his seat and broke his neck?

I Samuel iv, 17, 18.

What seven sisters came to a well to draw water?

Exodus ii, 16.

By whom was the brazen serpent which was lifted up in the wilderness destroyed?

II Kings xviii, 1-4.

Where are we told that the streets of the city shall be full of boys and girls playing?

Zechariah viii, 5.

What prophetess encouraged Barak to fight the Canaanites?

Judges iv, 6, 7.

What king of Judah employed men to copy the Proverbs of Solomon?

Proverbs xxv, 1.

How did God punish a person in the time of Moses for violating the Sabbath?

Numbers xv, 32, 33.

In Jacob's deception what did he overlook?

Genesis xxvii, 22.

Where were the timbers of the temple hewn, and how were they taken to Joppa?

II Chronicles ii, 8, 16.

Who shot an arrow into the air to warn a friend from danger?

I Samuel xx, 18-20.

Who was a custom-house officer?

Matthew ix, 9.

What apostle cured a man that had been sick eight years with the palsy?

Acts ix, 33, 34.

Which is the first mention we have of a book?

Exodus xvii, 14.

Who wept at the loss of his father's blessing?

Genesis xxvii, 34, 38.

Was Abraham ever guilty of unbelief?

Genesis xx, 2, xxvi, 7.

Upon what mountain did Aaron die?

Numbers xx, 25, 28.

Who was an engraver by divine appointment?

Exodus xxxv, 31, 32.

Why were two men burned to death in the tabernacle?

Leviticus x, 1, 2.

Who was the first Gentile convert?

Acts x, 1-4.

By what signs did Gideon know that Israel should be saved from the hands of the Midianites?

Judges vi, 36-40.

What king was buried in his own garden?

II Kings xxi, 18.

Why did Moses flee from the land of Egypt?

Exodus ii, 11, 12, 15.

When did a message from God prevent a conflict between brethren?

II Chronicles xi, 1-4.

What two men made a well a hiding-place from an enemy, and what was done by a woman to save them?

II Samuel xvii, 16-19.

What king was smothered by his servant with a wet cloth, and for what purpose?

II Kings viii, 7-15.

Where are physicians first named?

Genesis 1, 2.

Where is the division of time called the "hour" first named?

Daniel iii, 6.

What is the name of the only woman whose age is recorded?

Genesis xxiii, 1.

When was a magnificent kingdom almost entirely rent from its sovereign by a few harsh, inconsiderate words?

I Kings xii, 6-20.

In what case did the oblique glance of the sun determine the result of a battle? II Kings iii, 22, 23.

What Syriac word occurs but three times in Scripture and reads the same backward as forward?

Mark xiv, 36; Romans viii, 15; Galatians iv, 6.

Where did the simple mispronunciation of a word occasion a great sacrifice of human life? Judges xii, 5, 6.

Where are the Hebrews for the first time called Jews?

II Kings xvi, 6.

Where did Deborah hold her judgment-seat? Judges iv, 5.

Which is the first recorded voluntary fast? Judges xx, 26.

Why did a prophet put bonds and yokes on his neck?

Jeremiah xxvii, 2.

Who received a blasphemous letter written by the King of Assyria? II Kings xix, 14.

Who said that the Sabbath was made for man?

Mark ii, 27.

Under what tree were earrings once concealed, and by whom? Genesis xxxv, 4.

What is the smallest gift of money on record?

Mark xii, 42.

What prophet was forbidden to mourn for the death of his wife? Ezekiel xxiv, 15-18.

Why were not the Jews permitted to see their land for more than a certain number of years? Leviticus xxv, 23.

How long did Samson judge Israel? Judges xv, 20.

Which is the first mention of a plow?

Deuteronomy xxii, 10.

What four birds are noted for their sagacity?

Jeremiah viii, 7.

Which is the first express mention of mendicants or beggars? Psalm cix, 10.

What was the most common salutation in words among the ancient Hebrews? Judges xix, 20.

How was the fire on the brazen altar of the tabernacle at first kindled, and what express order did God give concerning it? Leviticus ix, 24, vi, 12, 13.

What did Jonathan give to David as a pledge of friendship and esteem? I Samuel xviii, 4.

Which is the first mention of lead? Exodus xv, 10.

Who sent David mechanics and lumber to build him a house? I Chronicles xiv, 1.

How long did St. Paul live in his own hired house in Rome? Acts xxviii, 30.

Who was the first farmer? Genesis iv, 2.

Who slew a lion in a pit on a snowy day?

I Chronicles xi, 22.

Who saw his sons slain and then was punished with loss of sight? II Kings xxv, 7.

Which is the first supposed case of sunstroke on record?

II Kings iv, 18, 19.

In what city was every tenth man chosen by lot to take up his abode in it? Nehemiah xi, 1.

Which is the first service on record? Nehemiah viii, 1-3.

Who was Timothy's grandmother? II Timothy i, 5.

What words of Moses are quoted in the New Testament which we do not find recorded in the Old? Hebrews xii, 21.

Where can you find in Scripture a sublime description of a storm? Psalm xxix, 3-10.

What was Baalam's wish respecting his own death?

Numbers xxiii, 10.

Where do you find in Scripture a beautiful description of spring? Song of Solomon ii, 11-13.

Where were the brazen vessels for the temple cast?

II Chronicles iv, 17.

What words of Christ mentioned in the New Testament are not to be found in any of the Gospels? Acts xx, 35.

What prophecy was fulfilled in Mary as she stood by the cross of her dying son? Luke ii, 35; Psalm xlii, 10.

What two brothers died on mountains without any previous disease? Numbers xx, 25-28; Deuteronomy xxxiv, 1-7.

Who received the same message four times and four times returned the same answer? Nehemiah vi, 4.

What did Solomon ask in preference to wealth?

I Kings iii, 9-11.

In what city did the falling of a wall kill 27,000 persons?

I Kings xx, 30.

When was there a king and no king at the same time?

I Kings xxii, 47.

What spies were lowered through a window by a cord?

Joshua ii, 1, 15.

Who had a seamless coat?

John xix, 23.

When are windows first mentioned?

Genesis vi, 16.

Who knew the Holy Scriptures from childhood?

II Timothy iii, 15.

Who was the first wood engraver? Exodus xxxv, 30, 33.

Where is printing first mentioned?

Job xix, 23.

Who is the first person on record that wore a ring?

Genesis xli, 42.

What flower does the Saviour tell us to think about?

Matthew vi, 28.

What prophet wore a vail, and why? Exodus xxxiv, 33.

Who was the first person mentioned as having used a saddle? Genesis xxii, 3.

Which of the apostles was engaged in fishing all night?

Luke v, 5.

Who planted the first sacrificial grove? Genesis xxi, 33.

Who was the first president, and by whom appointed?

Daniel vi, 2.

What child when crying was heard and answered by God?

Genesis xxi, 17.

Where do we find a remarkable and beautiful prediction of universal peace under the Gospel? Isaiah xi, 6-9.

What four words express the limit of the Holy Land?

II Samuel xvii, 11.

What two institutions had their origin before sin entered into the world? Genesis ii, 3, 24.

When did time begin its flight? Genesis i, 5.

In what passage are all the four watches of the night mentioned? Mark xiii, 35.

Who received and entertained his guests under a tree?

Genesis xviii, 1-4.

How was magnanimity shown by the refusal of a drink of water? II Samuel xxiii, 15-17.

What was the first prophecy relating to the Saviour?

Genesis iii, 15.

What is the first recorded song of the angels?

Job xxxviii, 7.

Who said that she was weary of life? Genesis xxvii, 46.

Who was advised by an angel to flee into Egypt?

Matthew ii, 13.

- Who offered a meat offering unto the Lord upon a rock?
Judges xiii, 19.
- Who was the first shepherdess?
Genesis xxix, 9.
- What is the first mention of a pen?
Judges v, 14.
- What was Jacob's present to his favorite son?
Genesis xxxvii, 3.
- Who carried a little coat to her son every year?
I Samuel ii, 19.
- What high priest worshiped his own idols?
Exodus xxxii, 4, 20.
- Who was advised by an angel to bind on his sandals?
Acts xii, 8.
- Who is compared to a flower?
Job xiv, 2.
- Who predicted the famine in the days of Claudius Cæsar?
Acts xi, 28.
- What was the first created thing?
Genesis i, 3.
- Which is the first mention of St. Paul?
Acts vii, 58.
- What class of persons were employed day and night?
I Chronicles ix, 33.
- Which is, chronologically, the earliest mention of the saw?
II Samuel xii, 31.
- In time of a drought who mortgaged their farms to purchase corn?
Nehemiah v, 3.
- What is the most remarkable instance of devoted friendship?
I Samuel xviii, 1.
- Who is the first person on record who took an oath or affidavit?
Genesis xxi, 24.
- What are the six divisions of the Oriental year?
Genesis viii, 22.
- What suggestion did Peter receive of the manner of his death?
John xxi, 18, 19.

What king's life was endangered by a stone from the hand of a woman? Judges ix, 53.

What period in the life of Moses is recorded in the New Testament but not in the Old? Acts vii, 30.

How long were the Israelites under the government of judges? Acts xiii, 2c.

Which is the first mention of horsemen at a funeral procession? Genesis l, 9.

Who was asked, "How old art thou"? Genesis xlvii, 8.

Who prayed for neither poverty nor riches? Proverbs xxx, 8.

Whose life was prolonged fifteen years in answer to prayer? II Kings xx, 6.

Which is the first mention of a chimney? Hosea xiii, 3.

Who was the bearer of St. Paul's Epistle from Corinth to Rome? Romans xvi, 27.

What mother looking out of a window wished for her son's return from battle? Judges v, 28.

What tree, at the Saviour's word, withered? Matthew xxi, 19.

Who was the first person that died a natural death? Genesis v, 5.

From whom, and why, did Moses receive his name? Exodus ii, 10.

For whom did an angel prepare a meal? I Kings xix, 4-8.

With what was Judah's sin written? Jeremiah xvii, 1.

What is the first use of current money? Genesis xxiii, 16.

What orphan became a queen? Esther ii, 7, 16.

What mother in her desolation was comforted by an angel? Genesis xxi, 17.

What was the Saviour's final command to His disciples?

Matthew xxviii, 19.

Where is the sun-dial first mentioned? Isaiah xxxviii, 8.

What kind of wood was Noah's ark made of?

Genesis vi, 14.

Which is the first mention of battering-rams?

Ezekiel iv, 2.

Who organized the first temperance society?

Jeremiah xxxv, 1-10.

Who prolonged his sermon until midnight? Acts xx, 7.

Who was the founder of the Hebrew nation?

Genesis xii, 2.

Where are thorns and thistles first mentioned?

Genesis iii, 18.

Who was the second person guilty of theft?

Genesis xxxi, 19.

What Jewish festival (and the only one) were women and children required to attend? Deuteronomy xxxi, 11-13.

What ungodly family was blest for the sake of one godly servant?

Genesis xxxix, 5.

What mother was to her royal son a bad counsellor?

II Chronicles xxii, 2, 3.

What articles composed the first wedding present?

Genesis xxiv, 22, 30, 53.

What queen was deprived of her throne by her son because of her idolatry?

I Kings xv, 13.

Of what prophet is it recorded that he ate a book?

Ezekiel ii, 9, iii, 2.

Which of the kings of Israel built a house of ivory?

I Kings xxii, 39.

What two miracles were wrought upon the sun?

Joshua x, 12, 13; II Kings xx, 11.

When was a mantle the cause of dividing a river?

II Kings ii, 8.

What was created and destroyed in one night?

Jonah iv, 10.

What is the illustration of a dish wiped and turned upside down?

II Kings xxi, 13.

Who is harder to be won than a strong city?

Proverbs xviii, 19.

What news did the first carrier-pigeon bring?

Genesis viii, 8, 9.

Who wore the first bridal veil?

Genesis xxiv, 64, 65.

What lesson can the birds teach us?

Luke xii, 24.

Whose nurse was buried beneath an oak?

Genesis xxxv, 8.

Ancient Portrait of Christ.

A portrait of Christ, so to speak, was drawn in a remarkable letter addressed to the senate of Rome by Publius Lentulus, Roman procurator of Judea in the reign of Tiberius Cæsar. The authenticity of this singular letter has never been doubted. Following is a copy:

“There has appeared in these days a man of extraordinary virtue, named Jesus Christ, who is yet living among us, and by the people generally accepted of as a prophet, but by some he is called the Son of God. He raises the dead and cures all manner of diseases. A man tall and comely of stature, with a very reverend countenance (such as the be-

holders cannot but love and fear); his hair the color of a chestnut full ripe and plain down to his ears, but from thence downward more orient of color, waving about his shoulders. In the midst of his head there goeth a seam, or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautiful, with a comely red; his nose and mouth so formed that nothing can be found fault with; his beard somewhat thick, agreeable to the hair of his head, not of any great length, but forked in the midst; of an inoffensive look; his eyes blue, clear, quick. In reproving he is severe; in admonishing, courteous and friendly; pleasant in speech, but mixed with gravity. It cannot be remembered that any have seen him laugh, but many have observed him to weep. In proportion of body well shaped, and a man for singular beauty exceeding the rest of mankind."—*From a description of Etty's picture of "The Disciple," in the Vernon Gallery.*

Symbolism of Precious Stones.

Diamond—Light, innocence, purity and joy.

Sapphire—Hope, truth, constancy.

Emerald—Hope, faith, joy and victory.

Topaz—The goodness of God; charity.

Ruby—Divine love.

Carbuncle—Blood and suffering.

Sardius—The blood of martyrs.

The amethyst signifies sorrow, deep love, and suffering, in accordance with its color.

The pearl is the emblem of purity, innocence and humility,

Flowers as Emblems on Feast Days.

FEAST.	SYMBOL.	FLOWER.
Circumcision.....	Eastern cross (pomme).....	Laurestinus.
Epiphany.....	Star (pentangle).....	Star of Bethlehem.
Conversion of St. Paul.....	Sword.....	Winter hellebore.
Purification of Virgin.....	Crown and nimbus.....	Snowdrop.
St. Matthias.....	An axe.....	Mezereon.
Annunciation, or Lady Day.....	Crown with nimbus, or fleur-de-lis.....	Marigold.
St. Mark.....	Winged lion.....	Clarimond tulip.
St. Philip.....	Latin cross tied to a long reed.....	Red tulip.
St. James the Less.....	Club or bat.....	Red bachelors' button.
St. John the Baptist.....	Tau cross.....	St. John's wort, scarlet lichens.
St. Peter.....	Two keys crossed.....	Yellow or red cocks- comb.
St. James the Great.....	Pilgrim's staff, escalop shell.....	St. James' cap, St. James' wort.
St. Bartholomew.....	Curved knife.....	Sunflower.
St. Matthew.....	A purse like a bag.....	Passion flower.
Michaelmas Day.....	St. Michael vanquishing the dragon.....	Michaelmas daisy.
St. Luke.....	Winged ox.....	Floccose agaric.
SS. Simon and Jude ..	Saw and halter.....	Scattered star wort.
All Saints.....	Bunch of palms.....	Sweet bay, dark red sunflower.
St. Andrew.....	Cross saltire.....	Common ascyrum.
St. Thomas.....	Builders' rule or square.....	Sparrow wort.
Christmas Day.....	A star.....	Holly.
St. Stephen.....	A stone.....	Purple heath.
St. John.....	Cup with serpent rising from it.....	Flame heath.
Holy Innocents.....	Palms and snowdrops.....	Blood heath snow- drops.

MOVABLE FEASTS.

Palm Sunday.....	Palma Christi.	
Holy Thursday.....	Winged ox.....	Passion flower.
Easter Eve.....	Violet.	
Easter Sunday.....	Winged lion.....	Lily.
Ascension Day.....	Eagle.....	Lilies.
Whitsunday.....	Dove.....	Pansy.
Trinity Sunday.....	Triangle in circle.....	Heartsease or pansy.

Bible Measures.

BATH. A measure for liquids, containing about seven and a half gallons, or sixty pints. It was equivalent to the ephah, both of them containing the tenth part of a homer. Ezekiel xlv, 11; Isaiah v, 10. The molten sea in Solomon's temple held three thousand baths.

BUSHEL (Matthew v, 15). A corn measure. Our bushel was unknown to the Jews. The Greek word translated bushel is supposed to be the same as the Hebrew word *seah*, called "measure" in Genesis xviii, 6, Matthew xiii, 33, and Luke xiii, 21. The expression "putting under a bushel" was a proverbial saying, illustrative of the folly of depriving anything of its utility by putting it to a purpose contrary to its original intention.

CAB, or KAB (II Kings vi, 25). One-third of a homer, or about two pints. This was a dry measure; it is said by some to have been a large quart and that it would hold twenty-four eggs.

COR, or HOMER. A liquid measure of about seventy-five gallons; equal to ten baths or six hundred pints. Ezekiel xlv, 14.

CUBIT. A measure of length. Genesis v, 16. This term is applied by the sacred writers to different lengths, but it is generally agreed to mean about half a yard, or from eighteen to twenty-two inches, the length of a man's arm from the point of the elbow to the end of the middle finger. Deuteronomy iii, 11.

Terms of length are often applied to life; we must so understand our Lord's words, "Which of you by taking

thought can add one cubit unto his stature?" (Matthew vi, 27). No man would wish to add half a yard to his height; the meaning must be to lengthen out life. The Psalmist makes beautiful reference to the brevity of life when he says, "Behold, Thou hast made my days as a hand-breadth," and devoutly prays, "Lord, make me to know mine end, and the measure of my days, that I may know how frail I am" (Psalm xxxix, 4-6).

EPHAH. A dry measure of nearly eight gallons, or about an English bushel. Leviticus xix, 36; Exodus xvi, 36.

FATHOM (Acts xxvii, 28). A measure of length, from six to six and a half feet—properly a man's grasp, extending his arms and including his breast.

FINGER-BREADTH (Jeremiah lii, 21). About the breadth of six large barleycorns joined in the thickest part.

FIRKIN, or BATH (II Chronicles iv, 5). This was a Greek liquid measure, containing from seven to nine gallons. John ii, 6. Waterpots were large vats or urns, from which the water was poured or drawn into smaller vessels for washing the hands and feet (Luke xi, 38). These pots were never used to put wine in, but simply to hold water for various purposes of ablution. Milton beautifully described the miracle recorded here when he said,

"The water saw its God, and blushed."

HAND-BREADTH, or PALM. The breadth of a man's hand, four digits, or the breadth of the four fingers, about three or three and a half inches. I Kings vii, 26; Exodus xxv, 25; Ezekiel xl, 5.

HIN (Exodus xxiv, 40, xxx, 24). A liquid measure of about one gallon and a quarter.

LOG. The smallest liquid measure, six egg-shells full, or nearly one pint. Leviticus xiv, 10.

MILE (Matthew v, 41). A word formed from the Latin *mille*, a thousand, for a Roman mile consisted of a thousand paces, each of which was equal to five English feet. The phrase, "Compel thee to go a mile," is supposed to refer to a Persian custom of obliging men to carry burdens or messages from stage to stage. In order that the royal commands might be delivered with dispatch, Cyrus stationed horsemen at proper intervals on all the public highways; one of these delivered the message to another, and intelligence was thus rapidly communicated. When the messenger set out the master of the horse furnished him with a single horse, and when that was weary he would dismount the first man he met and take his. There was no pardon for a traveler who refused his horse, nor for any other person who should deny him the best in his stable. The Jews were compelled by the Roman governors, or tetrarchs, to furnish horses, and themselves to accompany them.

POT (Mark vii, 4). A small measure holding about a pint and a half.

REED, or MEASURING REED (Ezekiel xlii, 16-19; Revelation xxi, 15). A measure of length, from ten to eleven feet; so called because made of a reed.

SABBATH-DAY'S JOURNEY (Acts i, 12). A mile, or as some writers tell us, seven-eighths of a mile. The term denoted the distance which Jewish tradition said any one might travel without a violation of the law. Exodus xvi, 29. It is

generally supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterward from the temple to the most distant parts of Jerusalem.

SPAN (Lamentations ii, 20; I Samuel xvii, 4; Exodus xxviii, 16). A measure of length, which expresses the distance across the hand from the extremity of the thumb to the point of the middle finger when they are stretched as far apart as possible — from nine to ten inches.

TENTH-DEAL, or TENTH-PART. A dry measure, usually understood to mean the tenth part of an ephah. Leviticus xxiii, 17.

Precious Stones of the Scriptures.

AGATE. A common compound mineral of flint and various gems, so called from the river Achates, in Sicily. Exodus xxviii, 19, xxxix, 22.

AMETHYST. A kind of blue transparent quartz, sometimes purple or grayish; supposed by the Greeks to have the power of driving away drunkenness, hence its Greek name: by the Hebrews, of procuring dreams (*chelem*, a dream). Revelation xxi, 20.

BERYL, TARSHISH STONE, or CHRYSOLITH. Properly a gem of yellow-gold luster, sometimes verging to yellow-green. Exodus xxviii, 20, xxxix, 13; Canticles v, 14; Ezekiel i, 16, etc.; Revelation xxi, 20.

CARBUNCLE (flashing as lightning). The word so translated is rather the Oriental emerald, a beautiful green, of different shades. Exodus xxviii, 17; Ezekiel xxviii, 13.

DIAMOND (in Hebrew, *yahalom* and *shemir*). The first is the onyx, a kind of chalcedony, of various tints: when red,

called sardonyx; reddish-gray, chalcedonyx; tawny, memphitonyx. This gem, the onyx, was semi-transparent (like the human nail, hence its name), and was much used for cameos and seals. Exodus xxviii, 18; Ezekiel xxviii, 18. The second is found in Jeremiah xvii, 1 (also, Ezekiel iii, 9; Zechariah vii, 12; translated adamant), and probably means emery, an aluminous mineral, very hard, used for polishing glass.

EMERALD. Rather, carbuncle, under which name several brilliant red stones were included, especially the ruby, garnet, etc. Exodus xxviii, 18; Ezekiel xxviii, 13.

JASPER. An opaque gem of various tints, green, red and yellow. Exodus xxviii, 20; Ezekiel xxviii, 13; Revelation iv, 3, xxi, 11, xviii, 19.

LIGURE (hyacinth or jacinth). A transparent gem, orange-yellow-red, found in Ceylon and India. Exodus xxviii, 19; Revelation xxi, 20, ix, 17.

ONYX. Probably the beryl or chrysoprase. Genesis ii, 12; Revelation xxi, 20 (that is, a leek-green stone). Generally transparent and a pale green color. Exodus xxv, 7; Ezekiel xxviii, 13.

SAPPHIRE. A transparent gem, generally sky-blue, and very hard; hence the floor of the throne of God in heaven is compared to it. Exodus xxiv, 10; Ezekiel i, 26; Revelation xxi, 19. The sapphire of the Greeks was our *lapis lazuli*, the same color as the Scripture sapphire, but much softer.

SARDIUS (Hebrew *odem*, red stone), properly carnelian (a *carne*). A flesh-colored gem, of the chalcedony family. It abounds in Arabia, and was found largely at Sardis, in Lydia. Exodus xxviii, 17; Ezekiel xxviii, 13; Revelation iv, 3, xxi, 28.

TOPAZ. A yellow gem, with red, gray or green tinge, found in southern Arabia, hence the topaz of Cush, an island of the Arabic gulf being called Topaz island. Job xxviii, 19; Exodus xxviii, 17; Ezekiel xxviii, 13; Revelation xxi, 29.

The descriptions in Revelation, it will be noticed, are closely connected with those in Exodus and in Ezekiel.

Stones and Rocks of the Scriptures.

ALABASTER, from the Coptic, the whitish stone of the moderns, is a kind of gypsum; among the ancients the word was applied to a box made of a kind of onyx (Matthew xxvi, 7; Mark xiv, 3; Luke vii, 37). Pliny states that it was much used for perfumery-boxes, as it still is in Egypt.

CHALK-STONE (Isaiah xxvii, 9). Lime-stone; the chief material of the hills of Syria and Palestine. It is hard and whitish, sometimes yellow or gray.

CRYSTAL (Ezekiel i, 22; Job xxviii, 18) means literally, in Hebrew and Greek, ice. A transparent glass-like stone of the flint family. Revelation iv, 6, xxii, 1.

FLINT (Deuteronomy viii, 13, xxxii, 13; Psalm cxiv, 8; Isaiah l, 7; Job xxviii, 9); translated also rock. The rocks in Sinai, to which, in Deuteronomy viii, the word is applied, are granite, porphyry and green-stone, and such rocks are no doubt intended.

LIME, translated plaster in Deuteronomy xxvii, 24, is more properly gypsum, which was more suitable for the purpose named in this reference. Lime or gypsum was early used for plastering. Daniel v, 5.

MARBLE (Hebrew *shesh*) is limestone of a close texture.

The name in Hebrew means whiteness, and this was probably the common color. I Chronicles xxix, 2; Esther i, 6. It is very common in Arabia and Persia. Josephus states that the second temple was rebuilt by Herod with white marble, either from Arabia or possibly from the hills of Syria.

ROCK (Hebrew *tsur*) is the generic name. High, precipitous rocks, fit for refuge, are called in Hebrew *sela*. Judges xv, 8, 11; I Samuel xiv, 4; Psalm xviii, 3.

STONE. The Hebrew has distinct names for pebbles and gravel.

Metals of Scripture.

AMBER (Ezekiel i, 4 27, viii, 2). Composed of copper and gold. Electron, which is used by the Seventy to translate it, meant amber and also a similar composition. The corresponding Greek word is found in Revelation i, 15. "Fine shining brass."

ANTIMONY, or STIBIUM, occurs in the Hebrew, but is translated paint (namely, the eyes) literally, with antimony. II Kings ix, 30; Jeremiah iv, 30; Ezekiel xxiii, 40. The stones of Jerusalem are said to be set in stibium. "Fair colors." Isaiah liv, 11.

COPPER, or BRASS. The former word is derived from Cyprus, where it was largely found. Brass is copper mixed with zinc or tin. In early times this metal was generally used instead of iron. Wherever the word steel occurs in our version the original is brass. There is ample evidence from classic and Egyptian authorities that brass was extensively used, and it is said that the Egyptians had the art of tempering it. It was employed in making bows and arms of all

kinds. The columns of the temple (I Kings vii, 13-21), the bath or sea in the priest's vestibule, the forks used in sacrifice, and the mirrors, were all of this material. Exodus xxxviii, 8; II Kings xxv, 13. The copper "shining like gold" (Ezra viii, 27) was probably a mixture of the two metals.

GOLD (in Hebrew, what is barely conceived, also what is strongly lustrous). The Jews obtained their gold chiefly from Sheba and Ophir, both in Arabia. I Kings ix, 28; Psalm xlv, 9. At present no gold is found there, but ancient writers affirm that it was formerly obtained there in large quantities. The places named in Daniel x, 5, and II Chronicles iii, 6, are not known. Beaten, or perhaps alloyed, gold is mentioned in I Kings x, 16, 17. Gold and silver were sometimes purified by fire (Proverbs xvii, 3), lead, antimony, salt, tin and brass being used for this purpose. Gold ornaments were early used. The first mention of gold money is in David's age (I Chronicles xxi, 25).

IRON was largely found in Syria, even in the earliest times (Deuteronomy viii, 9). Instruments and tools were made of it (Numbers xxxv, 16; Deuteronomy xxvii, 5). Steel is called, in Jeremiah xv, 12, "northern iron." The tribe celebrated in ancient times for making it was called Chalybes, and resided near the Black Sea; hence the description in Jeremiah and its Greek name.

LEAD is first mentioned in Exodus xv, 10. Before quicksilver was known it was used to purify silver; hence several expressions (Jeremiah vi, 29; Ezekiel xxii, 18). In Amos vii, 7, a weight of lead, or plummet, is mentioned.

SILVER (Hebrew *kescph*, literally, as in Greek, white metal) is found native, and combined with sulphur and acids. It

often lies in veins (Job xxviii, 1), and was purified by lead and heat. Lead and silver combined is called silver dross, the separated silver, purified silver (Psalm xii, 6). It was brought, among other places, from Spain (Ezekiel xxvii, 12; Jeremiah x, 9). In very early times we find it in use (Genesis xxiii, 15, 16). Many utensils were made of it (Genesis xliv, 2; Exodus xii, 35; Numbers vii, 13, x, 2). The earliest mention of it as money is in Genesis xx, 16.

TIN is first mentioned in Numbers xxxi, 22. Later the Tyrians imported it from Tarshish (Ezekiel xxvii, 12). A leveling instrument of tin is mentioned in Zechariah iv, 10. The word is also used for a refuse of lead and silver.

Earths and other Mineral Substances of the Scriptures.

BITUMEN, or ASPHALT, translated slime, is an earth-resin abounding in the neighborhood of the Dead Sea and elsewhere. It was used as cement (Genesis xi, 3), as it still is in Zante and some parts of the East. Pliny states that the Egyptians used it for making the papyrus boats of the Nile water-tight.

BRIMSTONE, or SULPHUR. A mineral found in a natural state and obtained by art from pyrites and various rock formations. It is found in Palestine in both states. Genesis xix, 24, 25; Psalm xi, 6; Ezekiel xxxviii, 32; Isaiah xxx, 33, xxxiv, 9; Revelation xiv, 10.

NAPHTHA is also found in Palestine, and is, with the foregoing, highly combustible. The word occurs only—or rather this earth-oil is mentioned only—in Theodosius' version of part of Daniel.

CLAY. An unctuous earth, used in making earthenware (Isaiah xxix, 16, xlv, 9; Jeremiah xviii, 4, 6), and when mixed with sand then called mud, for building (Job iv, 19); has also the meaning of clay in Isaiah xli, 25.

EARTH has three representatives in Hebrew: *Eretz*, the earth, habitable and uninhabitable; *adama*, properly red earth, cultivable land, and sometimes the whole earth; *aphar*, dry earth or dust. There are also words for very fine dust (Deuteronomy xxviii, 14; Nahum i, 3), and a dust particle or atom (Isaiah xl, 15). Clods of earth have three names (Job vii, 5, xxxi, 33; Joel i, 17).

NITRE (soda). A mineral alkali (as *borith*, Hebrew, translated soap, is a vegetable alkali) found in a natural state in Egypt, etc. It occurs only in Jeremiah ii, 22, and in Proverbs xxv, 20. Vinegar (any acid) makes it emit a disagreeable odor and destroys its qualities, hence the last passage.

SALT abounds in Palestine. The Dead Sea is strongly impregnated with it. The salt valley of II Samuel viii, 13, I Chronicles xviii, 12, and Psalm lx, is a large plain still existing southwest of the Dead Sea. The salt-pits of Zephaniah ii, 9, were probably such as are still dug in the borders of the Dead Sea, into which the water runs, and where a thick crust of salt is soon deposited. Figuratively, salt expresses permanence, friendship, payment or support; sterility; pure, salutary, healthy influence; preserving from decay. Hence a covenant of salt (II Chronicles xiii, 5).

SAND abounds in Palestine, and is often used as a comparison to express abundance, extensiveness, weight, etc.

Bibles with Singular Names.

A list of Bibles which, because of peculiar errors of the printers, or for some other reason, have been known by strange names:

THE GUTENBERG BIBLE. The earliest book known printed from movable metal types is the Latin Bible issued by Gutenberg, at Mentz, A.D. 1450.

THE BUG BIBLE was so called from its rendering of Psalm xci, 5: "Afraid of bugs by night." Our present version reads, "terror by night." A.D. 1551.

THE BREECHES BIBLE. The Geneva version is that popularly known as the Breeches Bible, from its rendering of Genesis iii, 7 (making themselves breeches out of fig-leaves). This translation of the Scriptures—the result of the labors of the English exiles at Geneva—was the English family Bible during the reign of Queen Elizabeth and till supplanted by the present authorized version of King James I.

THE PLACEMAKER'S BIBLE. From a remarkable typographical error which occurs in Matthew v, 9: "Blessed are the placemakers," instead of peacemakers. A.D. 1562.

THE TREACLE BIBLE. From its rendering of Jeremiah viii, 22: "Is there no treacle [instead of balm] in Gilead?" A.D. 1568.

THE ROSIN BIBLE. From the same text, but translated "rosin" in the Douai version. A.D. 1609.

THE HE AND SHE BIBLES. From the respective renderings of Ruth iii, 15, one reading that "she went into the city." The other has it that "he went." A.D. 1611.

THE WICKED BIBLE. From the fact that the negative has

been left out of the seventh commandment (Exodus xx, 14). for which the printer was fined £300. A.D. 1631.

THE THUMB BIBLE. Being one inch square and half an inch thick; was published at Aberdeen, A.D. 1670.

THE VINEGAR BIBLE. So named from the headline of the twentieth chapter of Luke, which reads as "The parable of the vinegar," instead of the vineyard. A.D. 1717.

THE PRINTERS' BIBLE. We are told by Cotton Mather that in a Bible printed prior to 1702 a blundering typographer made King David exclaim that "Printers [instead of princes] persecuted him without a cause." See Psalm cxix, 161.

THE MURDERER'S BIBLE. So called from an error in the sixteenth verse of the Epistle of Jude, the word "murderers" being used instead of murmurers. A.D. 1801.

THE CAXTON MEMORIAL BIBLE. Wholly printed and bound in twelve hours, but only one hundred copies struck off. A.D. 1877.

Title Pages of an Old Bible.

The frontispiece of the Old Testament is a representation of the Garden of Eden, with the tree of knowledge in the midst, and our parents one on either side. There are several couplets, such as:

Desire to knowe
Hath wroght our vvoe.

By tastinge this,
Th' 'Exile of Blisse.

By Promise made Restored we be,
To pleasvres of Eternitye.

With Psalms in verse, and set to music in appendix. Here are the titles:

THE BIBLE

That is the Holy Scriptures contained in the Old and New Testament—Translated according to the Ebrew & Greeke. and conferred with the best translations. in divers languages

With most profitable Annotations vpon the hard places and other things of great importance

Imprinted at London by

Robert Barker. Printer to the Kings

Most excellent Maiestie

—1610—

Cum priuil-egio

THE

NEW TESTAMENT OF OVR LORD IESVS

CHRIST

Translated out of Greeke

BY THEOD: BEZA

& Whereunto are adjoined brief summaries of doctrine upon the Evangelists and the Acts of the Apostles Together with the Methode of the Epistles of the Apostles by the saide Theod: Beza

And also Short expositions. on the phrases and hard places taken out of the large Annotations of the foresaid Author and Ioach Came-ra-rius by P Lefeler Valerius.

Englised by L Tomson

Imprinted at London by Robert Barker printer to the Kings Most Excellent Maiestie.

—1610—

Cum privilegio.

Obselete Terms.

Some of the expressions of our English version are obselete in the sense in which the translators used them.

Anon. At once (Matthew xiii, 20).

Amerce. A fine (Deuteronomy xxii, 19).

All. Entirely (Judges ix, 53).

Audience means the (act of) hearing (Luke vii, 1).

Breeches. Creeks running from the sea-shore (Judges v, 17).

Bruit. Report or fame (Nahum iii, 19).

Calves. Sacrifices (Hosea xiv, 2).

"Calves of our lips." Sacrifice of the lips; confession, thanksgiving, praise, etc.

Carriage expressed what is now called baggage (I Samuel xvii, 22; Acts xxi, 15).

Charger means a large dish (Matthew xiv, 3).

Charity means love (II Corinthians xiii, 2).

To comfort means to strengthen, as a helper,—to succor, and hence to encourage and cheer; so advocate meant one called in on an emergency. The first word is now confined to consoling the afflicted, and the second is used in a restricted sense. In Scripture the idea is general—to strengthen, to guide, stimulate, aid, encourage (I Corinthians xiv, 31; I Thessalonians v, 11, 14, where it is rightly translated "exhort"; Romans xv, 4).

Conversation. Behavior.

Convince has, in old English, the sense of convict (John viii, 46).

Cunning. Skillful.

Damnation would be more correctly rendered "condemnation" in I Corinthians xi, 29, so in Romans xiv, 23.

Dispensation of the gospel means "stewardship" (I Corinthians ix, 17).

To ear the ground is to till it (I Samuel viii, 12).

Earing. Plowing or tilling (Exodus xxxiv, 21).

Frankly or freely means gratuitously: "Freely ye have received: freely give." "He frankly forgave them both."

God did tempt Abraham. This means tried (Genesis xxii, 1).

Harness, in Exodus xiii, 18, and I Kings xx, 11, denotes armor. The word in the original may also mean in files or rows.

Heir often meant, in old English, heritor or possessor. "Heir of the righteousness by faith" is possessor of it (Hebrews xi, 7). "So Christ was appointed heir or possessor of all things" (Hebrews i, 2).

His is the old English form of its.

Instant, instantly, means urgent; closely applying oneself to business (Luke xxiii, 23; Acts xxvi, 7).

Kine. Cows (Genesis xii, 2).

Leasing means lying (Psalm iv, 2).

To let means to hinder (Isaiah xliii, 13; II Thessalonians ii, 7; Romans i, 1).

Lewd means ignorant, untaught, idle, bad (Acts xvii, 5).

Malice always means vice or wickedness generally; translated "naughtiness" in James i, 21.

Mortify means to kill, to put to death (Romans viii, 13; Colossians iii, 5).

Mystery now means a doctrine or fact which is incom-

prehensible, involving, often, the idea of apparent and to us irreconcilable contradiction. In Scripture it means a revealed secret; a truth not previously known (Romans xvi, 25, 26; I Corinthians ii, 7-10; Ephesians xi, 9, vi, 19; Colossians i, 26, 27). It is also used in Ephesians v, 32, and in Revelation i, 20, xvii, 5, for a symbolical representation, a meaning not materially different, however, from the above. It signifies an emblem of revealed truth.

Nephew is an old word for descendant (I Timothy v, 4).

To offend means sometimes to give offense, but its ancient meaning is to cause or give occasion to stumble, as in I John ii, 10; Matthew v, 29. It may often be translated "ensnare."

Penny was originally any piece of silver money. It is now confined to the largest English copper coin. The value of the Roman penny was nearly eightpence, or about fifteen cents of our currency (John vi, 7). Revelation vi, 6, where the sense is reversed by our present translation, "a measure of wheat for a penny," giving rather the idea of plenty than of want.

Polled. Trimmed or cut off the hair (II Samuel xiv, 26).

Prevent means to come before, or anticipate (Psalm cxix, 148; Matthew xvii, 25; I Thessalonians iv, 15), or to surprise (II Samuel xxii, 6, 19).

Purge is to cleanse, to clear away (John xv, 2); applied to pruning (Hebrews ix, 14).

Quick means alive (II Timothy iv, 1; Ephesians ii, 1; Psalm cxxiv, 3).

Room means place, as in Acts xxiv, 27 (Matthew xxiii, 6; Mark xii, 39; Luke xiv, 7, xx, 46).

Scrabbled. Pawed (I Samuel xxi, 13).

Sodden. Boiled (I Samuel ii, 15).

To take thought means to be distracted or anxious (Matthew vi, 25).

Tired. Dressed, ornamented.

Vain is unreal, false, delusive, immoral, especially as connected with a groundless and idolatrous creed (Romans i, 21; I Peter i, 18; Romans viii, 20; Ephesians).

Misquotations from Scripture.

"The merciful man is merciful to his beast." The Scripture form, "A righteous man regardeth the life of his beast" (Proverbs xii, 10).

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?" (Isaiah lxvi, 8).

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Proverbs xxvii, 17).

"That he who runs may read." "That he may run that readeth" (Habakkuk ii, 2).

"Owe no man anything but love." "Owe no man anything, but to love one another" (Romans xiii, 8).

"Cleanliness akin to godliness." Not in the Bible.

"Prone to sin as the sparks fly upward." "Born unto trouble as the sparks fly upward" (Job v, 7).

"Exalted to heaven in the point of privilege." Not in the Bible.

Eve was not Adam's *help mate*, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud,

the instrument of his destruction; his head, not the hair upon it, having been caught in the boughs of a tree (II Samuel xviii, 9).

“Money is the root of all evil.” St. Paul said (I Timothy vi, 10), “The love of money is the root of all evil.”

“In the sweat of thy face shalt thou eat bread” (Genesis iii, 19). Commonly quoted brow.

“God tempers the wind to the shorn lamb.” From Sterne’s *Sentimental Journey to Italy*. Compare Isaiah xxvii, 8.

“In the midst of life we are in death.” From the burial service, and this originally from a hymn of Luther.

“Not to be wise above what is written.” Not in Scripture.

Divisions and Marks of Distinction in the Scriptures.

The Scriptures are so termed as being the most important of all writings, and are also called holy or sacred because composed by holy or inspired men, and canonical either because they are the rule of faith and practice or because they were received with the ecclesiastical canons or catalogues, and thus distinguished from those which were apocryphal, or of uncertain authority.

The most common and general division of these sacred books is that of the Old and New Testaments, an appellation derived from II Corinthians iii, 6, 14, where the Greek words are rendered by the Latin translators, *Antiquum Testamentum* and *Novum Testamentum*, and from them by our translators. The Old Testament and The New Testament would be more correctly rendered The Old Covenant and The New Covenant.

The divisions of the Old Testament which now generally obtain are (1) The Pentateuch, or the five books of Moses; (2) The Historical books, comprising Joshua to Esther, inclusive; (3) The Poetical, or Doctrinal, books, from Job to the Song of Solomon, inclusive; (4) The Prophetical books, from Isaiah to Malachi.

The New Testament is usually divided into (1) The Historical books, containing the Four Gospels and the Acts; (2) The Doctrinal books, comprising all the Epistles written by the apostles, from Romans to Jude; (3) The Prophetical, being the book of the Revelation of St. John.

The Jews at an early period, for the sake of convenience, divided the five books of Moses into sections equal to the number of Sabbaths in their year.

A Table of Offices and Conditions of Men.

Patriarchs, or Fathers of Families, such as Abraham, Isaac and Jacob, and his sons.

Judges, temporary supreme governors immediately appointed by God over the children of Israel.

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, senators, the Seventy or Sanhedrim.

Officers, provosts, sheriffs or executioners.

Judges, inferior rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

A Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised and submitted to the whole law.

A Proselyte of the Gate, or Stranger, who worshiped one God but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or governor appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

OFFICERS UNDER THE GRECIAN MONARCHS.

SUPERIOR OFFICERS.

Maccabees, the successors of Judas Maccabeus, high priests who presided with kingly power.

OFFICERS UNDER THE ROMAN EMPERORS.

Presidents, or governors sent from Rome with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconsuls, or deputies of provinces.

INFERIOR OFFICERS.

Publicans, or tax gatherers.

Centurions, captains of a hundred men.

ECCLESIASTICAL OFFICERS OR SECTS OF MEN.

High Priests, who only might enter the holy of holies.

Second Priests, or Sagan, who supplied the high priest's office in case he were disabled.

High Priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these there were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the priests and Levites (not of their tribe) to draw water and cleave wood, etc.

Prophets, anciently called seers, who foretold future events and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wisemen, called so in imitation of the eastern Magi, or Gentile philosophers.

Scribes, writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbis, or *Doctors*, teachers of Israel.

Libertines, freedmen of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

Nazarites, who, under a vow, abstained from wine, etc.

Nazarenes, Jews professing christianity.

Zelots, *Sicarii*, or murderers, who, under pretense of the law, thought themselves authorized to commit any outrage.

Pharisees, separatists who, upon the opinion of their own godliness, despised all others.

Sadducees, who denied the resurrection of the dead, angels and spirits.

Samaritans, mongrel professors, partly heathen and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, missionaries or persons sent; they who were sent by our Saviour from their number were called The Twelve.

Bishops, successors of the apostles in the government of the church.

Deacons, officers chosen by the apostles to take care of the poor.

Hebrew Modes of Computing Time.

The Hebrews, in common with other nations, distinguished their days into natural, containing day and night, and artificial, from sunrise to sunset.

They reckoned their natural days from sunset to sunset, according to the original plan: the evening and the morning were the first day (Genesis i, 5).

The artificial day, which began at sunrise and ended at sunset, consequently varied in its length according to the season of the year, though Canaan being situated near to the

equator, the difference was not great, the longest day being only fourteen hours and twelve minutes of our time, and the shortest nine hours and forty-eight seconds.

The day was divided into twelve hours, which were equal with respect to each other, but consequently unequal with respect to the different seasons of the year. These hours were computed from about six in the morning to six in the evening, the first hour corresponding to our seven o'clock, the second to our eight, the third to our nine, etc.

The night among the Hebrews was anciently divided into three parts, or watches (Psalms lxiii, 6, xc, 4), though the division of it into twelve hours, like those of the day, also afterward obtained. The first was called the beginning of the watches (Lamentations ii, 19), the second the middle watch (Judges vii, 19), and the third the morning watch (Exodus xiv, 24).

Subsequently, in the time of our Saviour, the night was divided into four watches, a fourth having been introduced by the Romans, who derived it from the Greeks. The first watch commenced about six and continued till nine; the second (Luke xii, 38) began at nine and ended at twelve; the third lasted from twelve to three, and the fourth (Matthew xiv, 25) began at three and closed at six.

All these are distinctly mentioned in Matthew xiii, 35.

Seven natural days constituted a week. This division of time appears to have been observed by all nations, probably from the beginning of the world, and it originated with God himself, who, after he had created the world in six days, rested on the seventh, or Sabbath, and blessed and sanctified it.

It does not appear that the Hebrews had any names for the days of the week, but they numbered them in their order, the first, the second, etc., the seventh, or last day of the week being the Sabbath.

It is to be observed that the general adoption of the division of time into weeks, which has extended from the christian states of Europe to the remote shores of Hindostan, had equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and even the northern barbarians—nations some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. Now there is a great difference between the concurrence of nations in the division of time into weeks and their concurrence in the other periodical divisions into years, months and days. These divisions arise from those natural causes which are everywhere obvious, namely, the annual and diurnal revolutions of the earth and the changes of the moon; but many biblical scholars assert that the division into weeks does not rest on any such manifest data—it seems to be purely arbitrary, resting on the authority of a law-giver and not on the observance of natural phenomena.

The Mosaic method of reckoning by nights, instead of days, has prevailed among the Athenians, who counted their days from sunset to sunset, and also among some, if not all, of the Gothic and Celtic tribes.

The months of the Hebrews, which were lunar ones, took their name from the moon, because their months began with the new moon. As the synodical lunar month is about twenty-nine and a half days, they made their month consist alternately of twenty-nine and thirty days, according as the

new moon appeared sooner or later, and by this means their months were made to keep pace nearly with the lunations.

In this manner the Jewish calendar was regulated by the law of Moses, which appointed the day of the new moon, or rather the first day of its appearance, to be a solemn festival and the beginning of the month. But it appears that in the time of Noah the year consisted of twelve months, each of thirty days, for in the account of the deluge one hundred and fifty days are mentioned as equivalent to five months (Genesis vii, 11, 24, viii, 3, 4, 13, 15).

From these passages it appears the months originally had no particular names, but were called the first, second, third, etc. Afterward, however, they acquired distinct names, as Abib (Exodus xiii, 4), Zif (I Kings vi, 1, 37), Ethanim (I Kings viii, 2), and Bul (I Kings vi, 38).

These names, after the Babylonian captivity, were exchanged for others of Chaldean, Syrian or Persian origin; thus Abib was termed Nisan; Zif, Iyar, etc.

See article on "The Hebrew Months," page 86.

The Jewish year consisted of twelve lunar months, amounting to three hundred and fifty-four days, but as this falls eleven days short of the solar year of three hundred and sixty-five days, it would have produced an entire change in the seasons, and with it a total derangement of the fasts and festivals.

In order to remedy this inconvenience they added a whole month to the year as often as it was necessary, commonly once in three years and sometimes once in two years. The intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called

Ve-Adar—"and Adar," or a second Adar. At first the Jews began the year with the autumnal equinox, or the month Tisri, because it was believed the world was created at that time, and from it they continued to compute their jubilees and to date contracts and other common occurrences, whence it was termed the civil year. But after their departure from Egypt, which happened in the month Abib, or Nisan, in commemoration of this deliverance they began their year from the beginning of that month, which usually happened about the time of the vernal equinox, and according to this form, which was termed the sacred or ecclesiastical year, they celebrated the fasts and festivals and other ecclesiastical matters.

The Jewish year being composed of months purely lunar, and the intercalations being made of one whole lunar month at once, the commencement of their months cannot be fixed to any certain day in the Julian calendar, but they fall within the compass of thirty days, sooner or later.

Ten Expressive Names.

Adam means man.

Seth means placed.

Enos means mortal.

Cainan means miserable.

Mahalaleel means the blessed God.

Jared means shall descend

Enoch means teaching.

Methuselah means He who died shall send.

Lamech means to the afflicted.

Noah means rest or consolation.

Principal Events in the Life of St. Paul.

EVENT.	REFERENCE.	A. D.
Paul's conversion, in the twenty-first year of the reign of Tiberius	Acts ix.....	36
He goes into Arabia and returns to Damascus.	Galatians i, 17.....	39
He escapes from Damascus and goes to Jerusalem	Acts ix, 29.....	39
From Jerusalem he goes to Cilicia and Syria.	" ix, 30; Gal. i, 21.....	45
From Antioch he is sent with Barnabas to Jerusalem to carry alms	" xi, 30.....	45
The first missionary journey of Paul and Barnabas continued about two years	" xiii, xiv.....	45
After spending several years in Antioch Paul and Barnabas are sent a second time to Jerusalem to consult the apostles respecting circumcision	" xiv, 28, xv, 2....	52
The Jews expelled from Rome, A.D. 52, 54; Paul on his second missionary journey; after passing through Asia Minor to Europe finds Aquila and Priscilla at Corinth.....	" xv, 40, xviii, 2..	54
He remains eighteen months in Corinth; after being brought before Galileo he departs for Jerusalem the fourth time and then goes to Antioch.....	" xviii, 11, 22.....	56
The apostle winters at Nicopolis and then goes to Ephesus.....	Tit. iii, 12; Acts xix, 1.	57
After a residence of two years or more at Ephesus he departs for Macedonia.....	Acts xx, 1	59
He winters at Achaia and then goes the fifth time to Jerusalem, where he is imprisoned.	" xxi, xxii	60
The apostle remains two years in prison at Cesarea and is then sent to Rome; he winters in Malta.....	" xxiv, 27, xxv....	62
He arrives in Rome in the spring	" xxviii	63
History of Paul in the Acts concluded, when it is supposed he was set at liberty.....		65
Probable martyrdom		

Jewish Doctrines and Opinions.

According to Maimonides there are thirteen articles which form the foundation of the Jewish faith, which he presents in the form of a creed, to be repeated in the first person singular, after the manner of the apostles' creed :

1. I believe with a perfect faith that the Creator (blessed be His name) has made and governs all creatures; that He alone has made, does make and will make all things.

2. I believe with a perfect faith that the Creator (blessed be His name) is only one in unity, to which there is no resemblance, and that He alone has been, is, and will be our God.

3. I believe with a perfect faith that the Creator (blessed be His holy name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal, and that there is nothing like Him in the universe.

4. I believe with a perfect faith that the Creator (blessed be His name) is the first and the last.

5. I believe with a perfect faith that the Creator (blessed be His name) is the only object of adoration, and that no other being whatever ought to be worshiped.

6. I believe with a perfect faith that all the words of the prophets are true.

7. I believe with a perfect faith that the prophecies of Moses our master (may he rest in peace) are true, and that he is the father of all the wise men, as well of those who went before him as of those who have succeeded him.

8. I believe with a perfect faith that the whole law which

we have in our hands at this day was delivered by Moses our master (may he rest in peace).

9. I believe with a perfect faith that this law will never be changed, and that no other law will ever be given by the Creator (blessed be His name).

10. I believe with a perfect faith that the Creator (blessed be His name) knows all the actions of men and all their thoughts.

11. I believe with a perfect faith that the Creator (blessed be His name) rewards those who observe his commands and punishes those who transgress them.

12. I believe with a perfect faith that the Messiah will come, and though He delays nevertheless I will always expect Him till He come.

13. I believe with a perfect faith that the dead will be restored to life when it shall be so ordained by the decree of the Creator, blessed be His name and exalted be His remembrance for ever and ever.

The Jews say, also, that the law which God gave to Noah consisted of seven precepts, namely: 1. Not to commit idolatry. 2. Not to blaspheme the name of God. 3. To constitute upright judges for the impartial administration to all persons. 4. Not to commit acts of impurity. 5. Not to commit murder. 6. Not to rob or steal. 7. Not to eat a member of any living creature.

Facts Respecting the Bible.

Of the languages and dialects now spoken, which number about three hundred, the Bible has been translated into about two hundred and sixty of them.

The word Bible, from the Greek word *Biblos*, is a book by way of preëminence, book of books, the divine volume, the Scriptures.

It is called Scriptures from the Latin word *Scriptura*, which means writing.

The Old Testament was written in Hebrew, and the New Testament in Greek, with the exception of the Gospel according to St. Matthew, which was also written in Hebrew.

The divisions of the Old Testament are four:

1. The Pentateuch, or the five books of Moses.
2. The historical books, comprising Joshua to Esther, inclusive.
3. Poetical or doctrinal books, from Job to Song of Solomon, inclusive.
4. Prophetical books, from Isaiah to Malachi, inclusive.

The New Testament is usually divided into three parts:

1. Historical, containing the Four Gospels and the Acts.
2. Doctrinal, comprising all the Epistles, from Romans to Jude.
3. Prophetical, being the book of the Revelation of St. John.

The Old Testament was translated into Greek B.C. 285, and is called the Septuagint.

The Bible was translated into Latin by St. Jerome, A.D. 384, and called the Vulgate, meaning common.

Peter Waldo translated the Bible into French for the Waldenses, A.D. 1160.

By order of Alphonsus, King of Castile, the Bible was translated into Spanish, A.D. 1280.

The Bible was translated into German in 1460.

Luther made a new translation of the Bible in 1522.

The Venerable Bede commenced the translation of the Bible in England in 785.

King Alfred continued the work in 900.

Wickliffe completed it in 1380.

In 1250 the Bible was valued at \$164 of our currency.

The first American Indian Bible was made by Elliott, a missionary, in 1663.

King James' Bible was translated (1609-11) by forty-seven Episcopal bishops and other clergy, the most eminent divines of the times.

The Douay version was translated from the Latin Vulgate by four professors of theology in the English college of Douay, 1709.

The first American Bible was printed in Boston in 1752.

The second issue of it was printed by order of congress in 1781.

The first use to which printing was applied was the production of the Bible at Mentz, Germany, 1450-55. This Bible was in two folio volumes, remarkable for strength and beauty, and contained twelve hundred and eighty-two pages. Eighteen copies are now in existence.

The oldest copy of the Bible in America is in the Latin language, and came from the Greek convent of St. Catharine, Mount Sinai. The date is A.D. 930. It is made of vellum

and the printing was done by hand with pen and ink, and is probably the work of the ancient monk scribes in the above named convent. It was thus made 560 years before the invention of printing, and at the present year is 951 years old. It belongs to the Rev. Dr. Duffield, of Detroit, Michigan.

The most ancient bound volume of the Old Testament in the world is to be found at Nablus, Samaria. It was written B.C. 263, and is made very strong by means of wooden frame and cords, and is guarded with jealous care.

The first division of the divine orders into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661 Athias, a Jew of Amsterdam, divided the sections of Hugo into verses. A French printer had previously (1561) divided the New Testament into verses as they are at present.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,738,100 letters.

The New Testament contains 27 books, 260 chapters, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,188 chapters, 31,185 verses, 774,692 words, 3,566,480 letters.

The name of Jehovah, or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is Job xxix.

The middle verse is II Chronicles xx, 17.

The middle book of the New Testament is II Thessalonians.

The middle chapters are Romans xiii and xiv.

The middle verse is Acts xi, 7.

The middle chapter and the least in the Bible is Psalm cxvii.

The middle verse in the Bible is Psalm cxviii, 8.

The middle line in the Bible is II Chronicles i, 16.

The least verse in the Old Testament is I Chronicles i, 1.

The least verse in the Bible is John xi, 35.

II Kings xix and Isaiah xxxvi are the same.

In Ezra xxi, 7, are all the letters of the alphabet, J and I being considered as one.

The Apocrypha (not inspired, but sometimes bound between the Old Testament and the New) contains 14 books, 183 chapters, 15,081 verses, 152,185 words.

There is a Bible in the library of the University of Göttingen written on 5,476 palm leaves.

HOLY WEEK.

THE EVENTS OF THE LAST WEEK OF OUR SAVIOUR'S LIFE.

SATURDAY EVENING.

PLACE.	TIME.	EVENT.
Bethany, a village two miles from Jerusalem.	Evening.	Supper at Simon's House : Lazarus present. Mary breaks alabaster box and anoints JESUS' feet. The covetousness of Judas foiled.

SUNDAY. (*Palm Sunday.*)

Road from Bethany to Jerusalem over Mt. of Olives.	Early Morning.	CHRIST'S Triumphal Entry into Jerusalem. Starts from Bethany accompanied by multitude. Sends disciples ahead to Bethphage for ass and colt. Multitudes come from Jerusalem to meet Him. All shout Hosanna and strew palm branches in the way—St. Matt., St. Mark, St. Luke, St. John.
Slope of Mt. of Olives. Temple.	Noon.	JESUS weeps over Jerusalem. JESUS teaches in Temple all day.
Bethany.	Evening.	Returns at night to Bethany.

MONDAY.

PLACE.	TIME.	EVENT.
Road from Bethany. Temple.	Morning.	JESUS curses the barren fig tree. Casts out buyers and sellers from the Temple. <i>"My House shall be called the House of Prayer."</i>
Bethany.	Evening.	Teaches in Temple all day. Returns at night to Bethany.

TUESDAY.

Road from Bethany.	Morning.	The fig tree withered away. Deputation from Sanhedrim awaiting Him in Temple. <i>"By what authority doest Thou these things?"</i>
Temple.		The reply of CHRIST. Parable of the " <i>Two Sons</i> ." Parable of the " <i>Wicked Husbandmen</i> ." Parable of the " <i>Wedding Garment</i> ." His enemies combine together to entrap Him. Herodians' Question about " <i>Tribute</i> ." Sadducees' Question about " <i>The Resurrection</i> ." Pharisees' Question about " <i>Great Commandment</i> ." Our LORD'S Question about " <i>Two Natures of CHRIST</i> ." The widow casts her two mites into the Treasury. JESUS takes final leave of the Temple.

PLACE.	TIME.	EVENT.
Slope of Mt. of Olives.		Disciples' exclamation, " <i>See what stones are here!</i> " Prophecy of Destruction of Jerusalem.
Road to Bethany.	Evening.	Parable of the " <i>Ten Virgins.</i> " Parable of the " <i>Ten Talents.</i> " Returns at night to Bethany.

WEDNESDAY.

Bethany.		JESUS spends the day in retirement with the Apostles. Foretells His Crucifixion. Council of Sanhedrim at palace of Caiaphas to take JESUS by subtlety and kill him. Judas goes to Jerusalem and agrees with the chief priests to betray JESUS for thirty pieces of silver.
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THURSDAY. (*Maundy Thursday.*)

Bethany.	Forenoon.	JESUS spends greater part of the day in retirement. Peter and John sent to Jerusalem to prepare for the Passover.
Jerusalem.		Jesus proceeds to Jerusalem towards evening.
In the upper room.	Evening.	The Passover Feast with the Twelve. Ambitious contention among disciples. JESUS gives a lesson on humility by washing disciples' feet. JESUS foretells His betrayal.

PLACE.	TIME.	EVENT.
In the upper room.	Evening.	<p>The sop given to Judas who goes out to prepare for the betrayal.</p> <p>JESUS gives to the Apostles the "<i>New Commandment.</i>" "<i>That ye love one another as I have loved you.</i>"</p> <p>Institutes the LORD'S Supper.</p> <p>Foretells Peter's denial.</p> <p>Consoles His disciples with the discourse—" <i>Let not your hearts be troubled,</i>" and "<i>I am the Vine.</i>"</p> <p>CHRIST'S Sacrificial Prayer. — St. John XVII.</p> <p>They sing a hymn; 2d part of the "<i>Hallel.</i>" Ps. 115-118.</p>
Gethsemane.	Night.	<p>JESUS crosses brook Kedron to garden of Gethsemane.</p> <p>CHRIST'S Agony and Bloody Sweat.</p> <p>Judas accompanied by a band with torches and weapons, betrays Him with a kiss.</p> <p>Peter's resistance.</p> <p>JESUS' submission.</p> <p>The disciples' flight.</p>
Jerusalem. Palace of High Priest.	Midnight.	<p>JESUS brought before Annas.'</p> <p>JESUS brought before Caiaphas.</p> <p>Peter and John follow and enter the outer court.</p> <p>Peter's first denial.</p>

FRIDAY. (*Good Friday.*)

High Priest's Palace.	Bet. 12 & 3 A.M.	Peter denies JESUS 2d and 3d time.
Council Hall.	Very Early.	<p>JESUS condemned by Sanhedrim.</p> <p>Judas' remorse.</p>

PLACE.	TIME.	EVENT.
Pilate's Tribunal. Herod's Tribunal. Pilate's Tribunal.	Bet. 6 & 9 A.M.	JESUS before Pontius Pilate. Sent before Herod and mocked. Sent back to Pilate. Pilate seeks to release him. Pilate warned by his wife. Pilate delivers JESUS to be scourged. The Jews not satisfied. Pilate releases Barabbas. Pilate delivers JESUS to the mob. JESUS mocked, struck, spitted on.
On the way to Calvary.	Before 9 A.M.	JESUS hurried on towards Calvary. The women bewail Him.
On Calvary.	9 A.M.	CHRIST CRUCIFIED, <i>at time of Morning Sacrifice.</i>
On the Cross.	9 to 3.	JESUS' prayer for His murderers. Soldiers cast lots for His garments. JESUS reviled on the Cross.
	12 to 3.	Miraculous Darkness. The repentant thief forgiven. CHRIST'S Mother committed to St. John.
	3 P.M.	CHRIST DIES, <i>at time of Evening Sacrifice.</i> Earthquake and Veil of Temple rent in twain. JESUS' Body pierced by a spear. Joseph of Arimathea obtains leave to bury the Body.
The Sepulchre.	Before 6 P.M.	The Body taken from the Cross and buried by Joseph and Nicodemus.
	6 P.M.	<i>The first day of CHRIST'S burial.</i> The women observe the place.

PLACE.	TIME.	EVENT.
The Sepulchre.	6 P.M.	Hasten to buy spices before the Sabbath. The two Marys last at the Sepulchre.

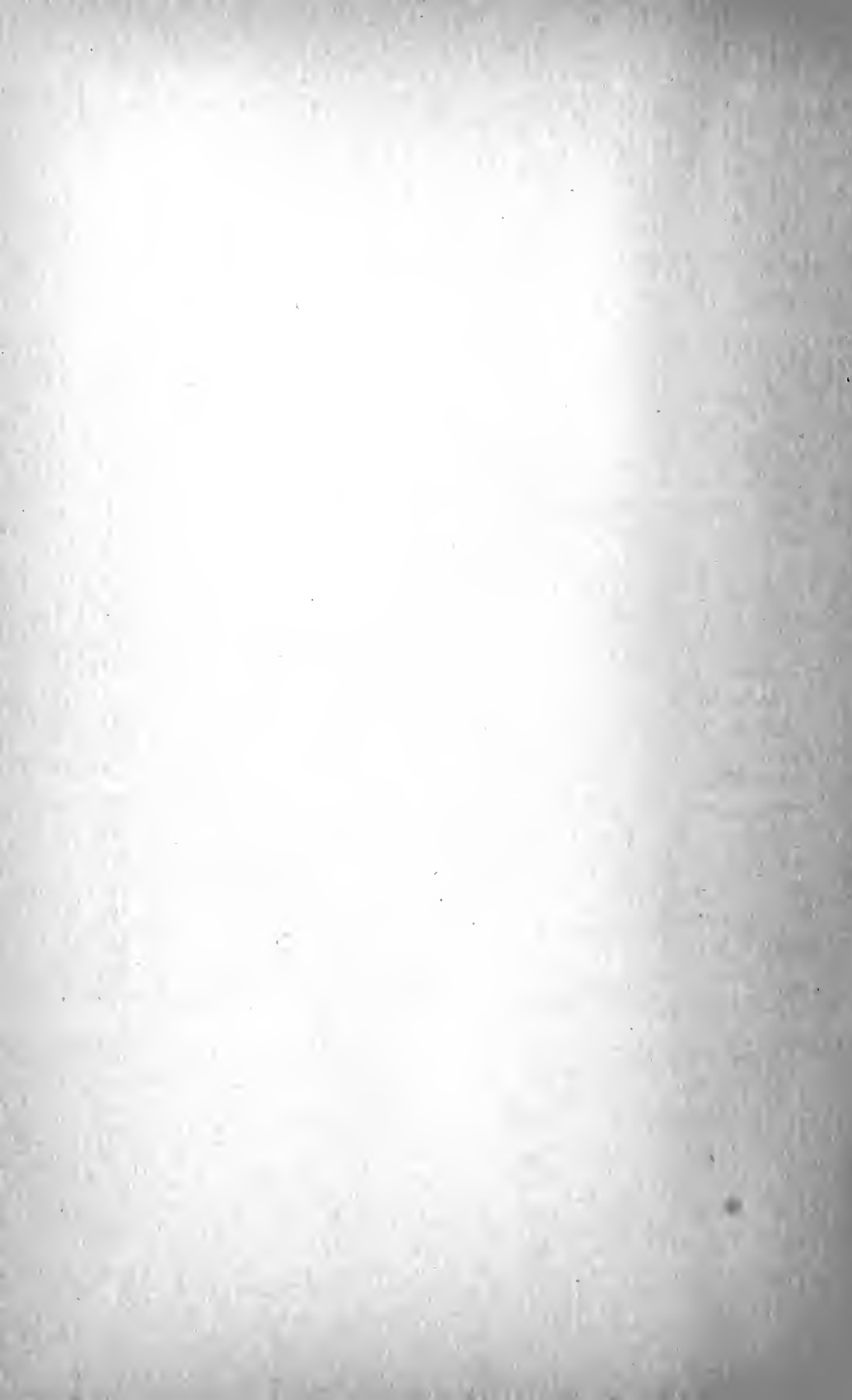
SATURDAY. (*Easter Even.*)

The Sepulchre.		<i>Second</i> day of JESUS' burial. <i>Sabbatum Magnum.</i>
Jerusalem.	Evening.	Chief Priests and Pharisees appoint a guard. Sepulchre sealed and a watch set. The two Marys and Salome engage in preparing spices to anoint the Body.

END OF HOLY WEEK.**SUNDAY.** (*Easter.*)**CHRIST'S RESURRECTION.**

The Sepulchre.	Very Early in the Morning.	A great earthquake. An angel descends from heaven and rolls away the stone. CHRIST rises from the dead, the keepers flying in terror. The women come and find the Sepulchre empty. Mary Magdalene hastens back to the Apostles. The others remaining. They see the angels and depart. Peter and John run to the Sepulchre. JESUS appears to Mary Magdalene. JESUS meets the other women and says " <i>All hail.</i> " JESUS appears to St. Peter.
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PLACE.	TIME.	EVENT.
Road from Jerusalem to Emmaus, a vil- lage 8 miles distant.	Evening. Late in the Evening.	JESUS walks with the two disciples and is made known to them " <i>in the Breaking of Bread.</i> "
Room in Jerusalem.		JESUS appears to the ten Apostles (St. Thomas being absent) and shows them His hands and His feet.



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